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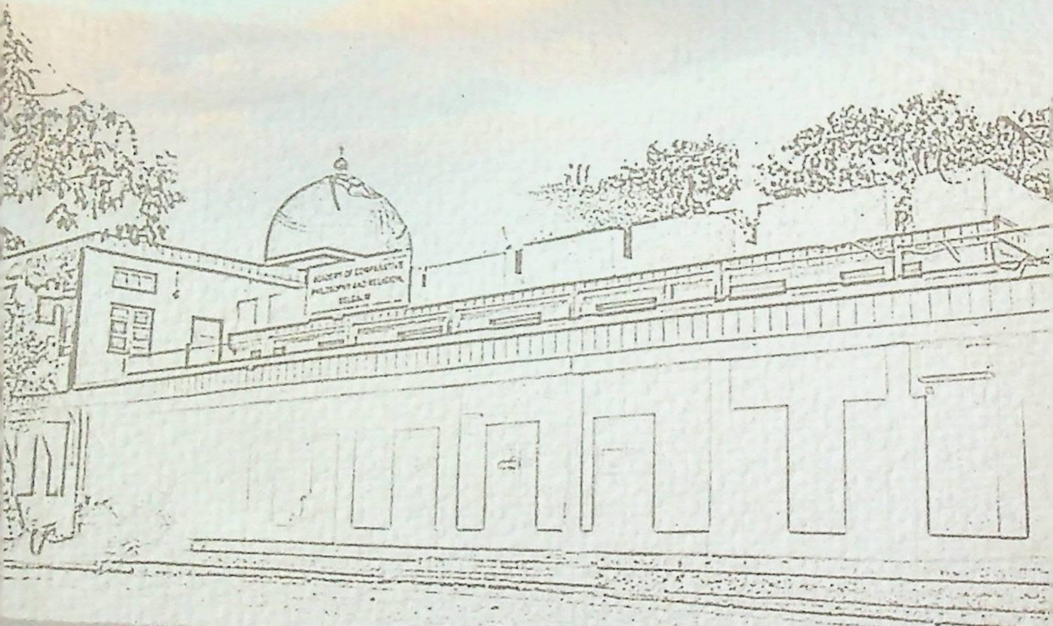
ONE GOD
ONE WORLD
ONE HUMANITY

PATHWAY TO GOD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Musings of the Editor...

Esteemed Spiritual Aspirants,

It's much heartening that amid the lock-downs and Covid appropriate norms coupled with festivals we could place July-Sept 2021 issue into your hands albeit a bit late.

Indeed the prolonged stay-at-home and WFH (Work From Home) are posing several other mental problems. Such prolonged confinements, restricted activities make us realize the plight of birds and beasts in cases and zoos. But human beings' condition is worse as they have the mind that thinks. Children are worst affected as they are deprived of the living presence of teachers, friends, sports ,loitering and giggling like chirping birds in the school and college campuses.

The mind, in the present situation has only two options: either become rebellious out of frustration, yield to suicidal behaviour or turn to spirituality and surrender. The former is very damaging to the self, family and society. Further, it is only wrongly-thought-of permanent solution to the temporary problem. While the latter is a constructive approach leading to the wakening and accepting the situation with 'this-too-shall-pass' attitude. But it is not possible for everyone to look up to the Invisible Power governing this universe. However sooner or later even atheists realize this. George Bernard Shaw once said, 'I'm an atheist and I thank God for it!' It shows that the only solace is to turn Godward and endeavour to maintain the equanimity in such trying moment. It is a passing cloud. Arty Periera rightly puts it:

When some great sorrow like a mighty river,
Flows through your life with peace destroying power
And nearest things are swept from your sight forever,
Say to yourself then that in this most trying hour 'this too shall past!'

These are not just words, they are charged with in-depth meaning, a light-house for those groping in the darkness of ignorance, chaos and confusion.

****

The journal comes to you packed with such articles as The Example of Utkarsha Alankara: Bahiro's Poem, Upanishadic Spiritual Ladder Revisited, Empowering Ourselves, Shakti, French Translation of Dr. R.D. Ranade's Book etc., besides our regular features. We are sure they will delight and light up the spiritual light. We ardently thank all our contributors for enriching our journal by their thought-provoking articles.

We are thankful to the Chairman, Vice- Chairman, Secretaries and Members of the Board of Trustees for their guidance and encouragement which enable us to present our best.

We are beholden to the entire team of Impressions for their elegant and impressive task.

May you all have an insightful journey along the pathway to God.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

Message from the Secretary's Desk ...

"A teacher is successful when he creates national and spiritual awakening in his students"------- Visnugupta Chanakya. (Artha Shaastra)

Beloved readers,

This quarter i.e. July-September witnesses the events of Shri Gurudev Dr. R. D. Ranade jayanti on 3rd July, the Independence Day 15th August and Teacher's day on 5th September. On all these occasions recollect sayings of sage Chanakya 'teachers build the nation'. Shri Gurudev had both the spiritual as well as academic qualities to instill the right temperaments in the minds of his students and disciples. History witnesses the prolific way in which the entire generation is benefited by his teachings and his works. Our salutations to the nation building teacher Shri Gurudev Dr. R. D. Ranade. Once Shri Lokamanya Tilak motivated Shri Gurudev for his participation in the freedom movement. Shri Gurudev's response was unique. Shri Gurudev with politeness declined the suggestion and said, "Spiritual Freedom is equally important to the nation". Shri Gurudev did it with complete perfection and he adored the tittle as "GURUDEV"

On 24rth August 2021 there was an epoch making event in the history of ACPR. A great treatise titled "Dr. R. D. Ranade" on Shri Gurudev's life events and his teachings (reprint) was released at Athani.

The God incarnated personality, H.H. Shri Shri Sidhdheshwara Mahaswamiji of Jnana Yogashrama Vijayapura was gracious enough to release the book. In his 'asheervachana' His Holiness spelt about Shri Gurudev's uniqueness and the lucidity of his writings in un parallel words. Such valuable words are unheard of in the recent past. It was a well-attended qualitative function in all respect. You will find a detailed report in this issue.

Athani the place, where the ardent disciples of Shri Gurudev had rendered the greatest services in propagating the mission of Shri Gurudev.

Shri Manoharpanth Deshpande a 'guru dedicated' personality, the author of the book hails from the place. The venue of release was J.E.Society's auditorium. This institution was co-founded by him, before independence and was served by him as a teacher and Head Master.

There are many more valuable books on the shelf to be released in the coming days. A vigorous efforts is made in the field of publications and other fronts of ACPR's activities.

Our activities are many folded. Work in those directions as envisaged by Shri Gurudev are being carried out with whatever resources and man power available. Much more is to be achieved. The vision of the founder: 'ACPR as a global mission' can be realized only through the united effort by all concerned. It's my earnest request to all those who are on the path of Shri Gurudev's mission, to come forward and join their hands in the realization of the vision of Shri Gurudev at our earliest.

Jai Shri Gurudev,

Adv. Maruti B. Zirli,
Hon. Secretary, ACPR, Belagavi

The Example of 'Utkarsha' Alankara

Bahiro's Poem

Dr. K.B. Dabade, Udupi

ABSOLUTE RESIGNATION TO THE WILL OF GOD

इतनी कृपा हो स्वामी,
जब प्राण तन से निकले ।।
श्रीकृष्ण कृष्ण कह कर,
मेरि जान तन से निकले ।।1।।

श्रीगंगजी का तट हो,
श्रीजमुनजी का वट हो ।।
जब साँवरो निकट हो,
तब प्राण तन से निकले ।।2।।

सन्मुख साँवरा खड़ा हो,
मुरली का स्वर भरा हो ।।
चित में जो तू अड़ा हो,
तब प्राण तन से निकले ।।3।।

जब प्राण कण्ठ आवे,
कोई रोग ना सतावे ।।
आपहि दरस दिखावे,
तब प्राण तन से निकले ।।4।।

दुनिया है अपनी गर्जी,
बहिरो कि यही अर्जी ।।
जब हो तुम्हारी मर्जी,
तब प्राण तन से निकले ।।5।।

(Courtesy : Ranade R.D. (1997 : 152-154), 'P-S', SGRST, Nimbal R-S

MEANING :

O Lord, grace me only this, that when the Praana (breath) is leaving my body, let me say Krishna, Krishna. Let me die, on the shore of the Ganges, or under the banyan tree which is on the shore of Yamuna and when God Shyaama (Saamavara) is beside me. When Krishna is standing before me and the musical note of His flute is filled in all the four directions and You are absolutely caught up inside my mind, O Lord, let me die. When the breath is almost caught in the throat and about to leave the body, O Lord, let me not suffer any pain of disease. And Let God give me His vision.

Bahiro says, "The whole world is after fulfilling worldly desires, but O Lord, I leave it to your wish, so let me die when you will. This is my preyar."

EXPOSITION :

This verse is an embodiment of complete resignation to the will of God: इतनी कृपा हो स्वामी जब प्राण तन से निकले. The devotee throws himself altogether into the hands of God. "Make me, or mar me as you please", he says. The song is composed by a poet not much known to fame; but the ideas it contains are very worthy of our consideration. Bahiro is imagining here what ought to be his prayer to God when he is leaving his body. He says there are five alternatives possible. "In the first place, I want a sort of रटनमुक्ति,'' he says-

श्रीकृष्ण कृष्ण कह कर, मेरी जान तन से निकले ।

"Let me say Krishna, Krishna, and die in God." This is what we have called रटनमुक्ति, which belongs to a Bhakta of the type of Narada, and is analogous to what we might call स्मरणमुक्ति.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ।।

says the *Bhagavadgita*. The second type of liberation may be called निकटमुक्ति –

जब साँवरो निकट हो
तब प्राण तन से निकले,

says Bahiro. "To be in the proximity of God, to be in His presence while dying, constitutes the second kind of absolution. This is some what like Madhvacharya's doctrine of liberation, namely सामिप्य. Proximity in one sense means proximity before death, and proximity in the other, means proximity after death. Then another kind of alternative he suggests is that of अन्तर्भावमुक्ति –

चित्त में जो तू अड़ा हो
तब प्राण तन से निकले ।

"Let me die," says Bahiro, "when Thou art absolutely caught up inside my mind." We know how Ramanuja laid great stress on the conception of अंतर्यामिन्, and his doctrine of liberation was that of सारूप्य. To be like God, not to be simply in his presence or to be near him, but to be exactly like him, was what Ramanuja demanded.

निरञ्जनः परमं साम्यमुपैति,

says the *Upanishad.* After this we come to the fourth type, namely, आत्मदर्शनमुक्ति. Says Bahiro, "Let God give me his vision (आपहि दरस दिखावे) with the ringing of his anklets (नुपूर की धुन सुनाना), and let me die in that vision and audition, being fully absorbed in God so that there might be no distinction between myself and God." This is like the (सायुज्यमुक्ति) of Shankaracharya. ("यथा नद्य: स्यन्दमाना: समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय,") says the Upanishad. This kind of मुक्ति could also well be seen in the *Bhagavadgita* which says यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति, or in Patanjali, when he says तदा द्रष्टुः स्वरूपेऽवस्थानम्. So, uttering the name of God, feeling his presence near himself, experiencing his immanence in the mind, or realising his identity with God, the seeker goes on to the last Mukti, namely, शरणगमनमुक्ति–

जब हो तुम्हारी मर्जी
तब प्राण तन से निकले,

says Bahiro. This is the Mukti which Krishna taught to Arjuna in the eighteenth chapter of the *Bhagavadgita*, सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज।

We have to surrender ourselves to God. Self-surrender, according to the author of the poem is the highest type of Mukti. In modern times, we know Sri Aurobindo Ghosh made surrender the chief plank of his Integral Yogic Philosophy. In ancient times, specially in Christ, we find that there is an unmistakable evidence of this type of liberation. Let us carry our minds back to the books of Matthew, *Mark, Luke* and *John*, and we shall find how, on the night previous to the day of his crucifixion, in the garden of Gethsemane, when he was experiencing great agony of soul, Jesus Christ prayed, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but Thine, be done"; also how, when, on the next day, he was experiencing great agony on the Cross, he exclaimed in Hebrew, 'Eli, Eli, lama sabachthani.' "My Lord, My Lord, why hast Thou forsaken me"? "I desire," he says, "that my life be spared for spreading Thy gospel; but if it be Thy will that I should pass away, let Thy will be done". This is the great Christian doctrine of liberation through surrender. Ramanuja's *Prapatti* is also a good Sanskritic counterpart of the same doctrine. The poet Bahiro has given us the quintessence of the doctrines of the great theistic and Vedantic philosophers, such as the रटनमुक्ति, the निकटमुक्ति, the अन्तर्भावमुक्ति and the आत्मदर्शनमुक्ति rounding them off with his own doctrine of शरणगमनमुक्ति, which involves an absolute self-surrender of devotee to God.

Courtesy : Ranade R.D. (164-67) 'PGHL', SGRST, Nimbal R.S.

'Darkness only exists in the absence of light. And candles are being lit all across the planet, metaphorically speaking. We are moving towards a critical mass, a tipping point when there will be a massive shift. It's not so far away. When enough people awaken to why they truly are and reclaim their highest potential, there will be a quantum leap. Ths whole world will be a lovely place to be- Heaven on Earth.'

- ROBIN SHARMA :
Discover Your Destiny
P.27

Upanishadic Spiritual Ladder Revisited

Dr. N.V. Kulkarni, Poona
Mob : 9049485977

In his monumental work '*A Constructive Survey of Upanishadic Philosophy*' while discussing the knowability of *Atman* Gurudev states that '*Atman* is unknowable from the stand-point of philosophic humility. Then a subtle question arises 'is it possible for the knower (Atman who is the eternal knower) to know himself. The answer is in the affirmative *Atman* residing in the body as self – can dichotomise himself and turn into the subject and object of knowledge.

This consciousness of the Self, by the self is possible through the process of introspection. Introspection is psychological process corresponding to Self-consciousness as a metaphysical reality.

This realization of the Self by the Self, does not end here and rises in five steps – regarded as constituting the ladder of spiritual experience. These are:

1) We mystically apprehend the glory of the Self within us, as though we are distinct from him.
2) We come to know that we are neither the bodily the sensuous, the intellectual or the emotional vestures; but we are in our essential nature entirely identical with the pure Self.
3) We understand that the Self we have realized is identical with the Absolute.
4) The individual comprehends – "I am the Self, and the Self is the Absolute; therefore I am the Absolute".
5) All this universe is indeed Brahman.

However in his later work *"Vedanta – the Culmination of Indian Thought"* Gurudev reverses the position of 4th rung of the ladder to the 5th and vice versa. He states "We may point out in this connection that the concept of *Aham Brahmasmi* is superior to both *Tattavamasi* and *Sarvam Khalu idam Brahma.* The Sarva or all involves a duality and does not remain after Aham Brahmasmi". For "It may be remarked that even when the Lord is looked upon as the Self; a trace of duality still lingers.

Further Gurudev has said in the relation of *Soham* to Tattvamasi that vision of self is probably higher than the vision of God. Prof. B. R. Kulkarni has succinctly commented on this aspect. We quote:

"The same emphasis on self-knowledge is seen in an intenser form in another of Prof. Ranade's statements that the "vision of self is probably higher than the vision of God." Though the statement is guarded, the meaning is clear and it is that when one has the vision of God, God may still be 'the other'; when one has the vision of self, the feeling of identity is completely infiltrated into oneself to the bone-marrow. If knowing Reality is knowing it from within or extracognitively experiencing it, and if the 'knowledge-object' is to be immersed in 'an inclusive, vital, direct experience,' then knowing reality is being Reality. No wonder if the realization of the self is said to be supremely important. In metaphysics we have to approximate to this ideal."

However this is to be viewed considering Gurudev's remarks elsewhere. He states "Even the knowledge 'I am the Atman' is itself a limitation to the Atman because it is relative to Ignorance, while the Atman is beyond both knowledge and ignorance, and is of the nature of pure and absolute knowledge. Real emancipation is attainable, only when this relative knowledge of the Atman also vanishes."

We are here reminded of the following verses of Eknath and Jnaneshwar

निर्विकारस्वरूप प्राप्ती | अवश्य पाहणे आहे चित्ती |
तै करावी भगवद्भक्ती | उत्कटा प्रिती अविश्राम || ३.७३७ ए.भा.
किचित झाल्या स्वरूप प्राप्ती | मी मुक्त हे स्फुरे स्फूर्ती |
तथापि विषयांची संगती | त्यासीही निश्चिती वाधक || २८.३६७ ए.भा.
ते त्यागावया विषय सेतन | निर्दालावया देहाभिमान |
त्याचियालागी माझे भजन | साक्षेपे जाण करावे || २८.३७१ ए.भा.
येथ एकचि लीला तरले | जे सर्व भावे मज भजले |
तया ऐलीच थडी सरले | मायाजाल || ७.९७ ज्ञा.

The present writer had an opportunity to discuss the above intricacies of the subject matter with Smt. Padmatai Kulkarni. After reviewing the matter and brooding on the same she prepared a small note which is reproduced below:

Continuity is a law of Life. There never are two distinct things, they merge into each other. William James gives an example. You put a stick in flowing or steady water and you have a left side and a right side. Take away the stick and water is continuous. So, says he, consciousness is continuous. He gives another example the last moment of sleep and the first moment of awakening are continuous, though they are perhaps divided by 4/5/8 hours. The clock-time is artificially divided, the psychological time is continuous. No dividing line. So, in this manner we have to understand the ladder of spiritual experience.

In daily life there is duality in self and God. A spiritual aspirant wants to do away with this gap – and that he does slowly and continuously. This journey is, for the sake of understanding, is 'as if' (इव) divided into fine stages.

The journey starts with self-consciousness (C.S.U.P.), which, Prof. Ranade says, is the ultimate category of existence. Here, self-consciousness lingers in first, second, third and fifth stages. Here the complete mergence (अहं ब्रह्मास्मि) is treated as a penultimate stage. The fifth stage refers to ALL i.e., the whole encompassing reality. Nothing remains outside. This is the widest view and perhaps this may be the reason why it is taken as the fifth and last stage. The existence of God is not specifically mentioned as in छांदोग्य *8.12.3*

This view underwent when the fourth and the fifth stages changed places in the book on Vedanta. Here the stage of अहं ब्रह्मास्मि *takes precedence over the identity of I and thou, as well as the identity of all created things.*

In pathway to God in Kannada Literature (Refer Mahanta's poem tanna ta tilidamele inneninnenu and Gurudev's comments on the same) all aspects of self-consciousness are mentioned and are contrasted with the annihilation of difference resulting in unison with the ultimate Reality. The specific consciousness of identity of self and God in particular is not being covered by 'Sarva' (All) which constitutes the last stage.

The consummation is found in the book on the Bhagavadgita. Now *who is the अहं in अहं ब्रह्मास्मि? It is surely not the individual self, not that which is identified with thou (त्वम्), nor with the world (सर्वं). It is God. So the phrase 'self-consciousnesses appears in the truest form – 'Divine self-consciousness'. There is no I, there is no God as a separate entity. There is only 'I-God'.*

Prof. Ranade says that there is a difference between intellectual apprehension and mystical realization. Now mysticism is a universal phenomenon. We can construct a ladder of Spiritual experience in the views of Western mystics. There are a plenty of realized saints.

Smt. Padmatai's expiatation ends here. A comparative spiritual ladder with the Western mystics forms Note 3 of this article entitled Unitive Life.

Notes

1) Tatvamasi:

'*Soham*' 'I am He', *Tatvamasi 'Thou art That'* are *Upanishadic* expressions. Soham is in first person and Tattvamasi in the third person, and consists merely in the correspondence of the mystical experience with the spiritual quality of the heart *Soham* stands on higher level than *Tattvamasi,* because it brings one directly and personally into relation with Reality, though ultimately the meaning is the same, viz., the unity of subject and object.

In his song Manikprabhu says, "Tattvamasi mahavakya keli hari hoyita dvaitadu dhuli". The dust of duality was blown off when the great expression 'Thou art that was heard'. This was so because the hearing of the expression was an auditory spiritual experience.

2) Dichotomy

In Bhagavadgita

In the verse 15 of Chp. X we are told that it is "God alone who is able to know His ultimate nature... He alone probably is able to know Himself."

Verse 17 of Chp. 13 states

ज्योतिषामपि तज्जोतिस्तमसः परमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम्।

Meaning: "It is the very light of the luminaries themselves; it is said to be on the off-side of darkness; it is the knowledge, the object of knowledge, and the goal of knowledge; within the heart of each it is severally dwelling."

Madhavacharya while commenting on this verse says

i) *Jnanagamyam* does not mean object of knowledge

ii) This is because in the opening words of XIII 12 viz Jneyam meaning one who is attained in Moksha

iii) Jneyam cannot mean which is to be known by another – because of verse X.15 above

iv) So the proper meaning of the word 'Jneyam' would be that He knows Himself i.e. subject-object relationship existing together in one and the same person, or in the same act of knowledge.

In the Upanishads

2) अतं वा अर इदं विज्ञानाय – Br 2.4.13

Meaning "This (great Reality) is certainly competent to know – it is knowledge itself

१) समाहितो भत्वात्मन्येवात्मानं पश्यति... - Br 4.4.23

Meaning therefore one concentrated sees the Supreme Self in his own Self (while in body) he sees everything as self

In Jneshwari:

जयापरते आणिक नाही | जयाते इंद्रिये नेणती काही |
ते आपणचि आपुलिया ठायी | होऊनी ठाके ॥ ६.३६८

Meaning "After realizing the Supreme Self there remains nothing to be realized. It is beyond the pale of the senses, because it remains united with its own Self.

Ramadas in his ode to the Mind मनाचे श्लोक

"मना होईरे मोक्षभागी विभागी ॥१०७॥

Meaning Moksha is attained when as a result of intense meditation Atman so far residing inside the body comes out thus becoming visible to himself after dividing himself (into Subject and Object)

In Christianity

Mystical experience arise because of the dichotomy of the Self

Dichotomy is a process in which

a) Intuitive knowledge of the Supreme Self is comprehended
b) The knowledge is as if through the senses but not through the senses. E.g. morphic, photic, phonic, etc.
c) Here the knower and the known are the same, i.e. the Atman residing in the seeker divides itself into the subject and the object.

In Supernatural knowledge the opposite is the case. The eye of the "understanding" which sees the Divine, is the spark in the centre of the Soul where lies the Divine image. In this kind of cognition the subject must be absolutely passive, its thoughts must be still as if it were dead. Just as in natural knowledge the object does not co-operate, so in supernatural knowledge the subject does not co-operate. Yet this supernatural knowledge does not come from without. God is Himself the eye and the light in the Soul, as well as the object which the eye sees by this light. Supernatural knowledge flows from within outwards, and in way resembles natural knowledge. But since God is both the eye that sees and the object which it sees, it is not we who know God, as much as God who knows Himself in us ... (Dean Inge in Christian Mysticism")

3) The Unitive Life

The unitive life passes through five successive stages and can be compared to an ascension on a Spiritual Ladder. Prof. Ranade has depicted this ascent of a mystic as projected in the Upanishads in his internationally acclaimed work, A Constructive Survey of Upanishadic Philosophy, Being a Systematic Introduction to Indian Metaphysics.68 Alongside we will see these stages as described by Christian mystics.

Stage I

The first stage consists in realizing the Self, in mystically apprehending the Self within us, as though we were distinct from it.

"Atma va are drashtavyaha (Verily the Self should be realized)" The realization comes about when we perceive intuitively our own form as if reflected in a mirror, but without lateral inversion. At this point a person starts repaying the debt. Eckhart indicates this spiritual burden on us in these words, "Our Lord says to every living soul, 'I became a man for you. It you do not become God for me, you do me wrong." The first stage is therefore the first step on the right path in sublimating the wrong.

We can see a parallel in Christian mysticism. The incidence appeared in the case of a beginner, and is reported in Suso's autobiography. "Once when the Servitor was preaching at Cologne with great fervor, there sat among his hearers a beginner in the spiritual life, who had been recently converted to God. Now while this beginner was attending diligently to the preacher, he saw with the eyes of his soul, that the preacher's face began to be transfigured with a ravishing brightness, and three times it became like the radiant sun when his splendor is at the highest; and the face, moreover, was so pure, that the beginner saw himself reflected in it. This vision brought him very great consolation in his sufferings, and confirmed him in a holy life."

Stage II

Here the being which calls itself the 'I' within us, must be identified with the Self hitherto realized. "We must experience that we are really the very Self, and that we are neither the bodily, or the sensuous, or the intellectual, or the emotional vestures; that we are in our essential nature entirely identical with the pure Self."

"Atmanam vijaniyadayamasmiti purushaha (man knows the Self as 'I am it.' Ruysbrock says: "For what we are, that we intently contemplate, and what we contemplate, that we are".

Stage III

The mystic's consciousness transforms to Divine consciousness. Here comes about the identification of the *Atman* (Self) with the Brahman (Absolute). No difference is perceived by the mystic between the Self and the Absolute.

"Ayamatma brahma (This Self is Brahman)."75 Delacroix says, "[The mystic's] states of consciousness free from the Self, lost in a vaster consciousness, may become modes of the Infinite, and states of Divine Consciousness." Starbuck says, "The individual learns to transfer himself from a centre of self-activity into an organ of revelation of universal being."

Stage IV

Here 'I' is identified with the Absolute. Also 'Thou' comes to be identified with the Absolute.

"Aham brahmasmi (I am Brahman.)"[78]

"Tatvamasi (That Thou Art)." Eckhart says, "The eye with which I see God is the same as that with which He sees me." Emerson says, "I become a transparent eyeball ..... I am nothing. I see all, the currents of the Universal Being circulate through me." Or as Tauler in his sermon for the fifteenth Sunday after Trinity says, "The kingdom is seated in the inmost recesses of the spirit. When, through all manner of exercises, the outward man has been converted into the inward reasonable man, and thus the two, that is to say, the powers of the senses and the powers of the reason, are gathered up into the very center of the man's being, - the unseen depths of his spirit, wherein lies the image of God, - and thus he flings himself into the Divine Abyss, in which he dwelt eternally before he was created; then when God finds the man thus firmly down and turned towards Him, the Godhead bends and nakedly descends into the depths of the pure waiting soul, and transforms the created soul, drawing it up into the uncreated essence, so that the spirit becomes one with Him. Could such a man behold himself, he would see himself so noble that he would fancy himself God, and see himself a thousand times nobler than he is in himself, and would perceive all the thoughts and purposes, words and works, and have all the knowledge of all men that ever were." Suso and the German Theology use similar language.

Stage V

The ultimate consummation: Now, 'I' is absolute, and 'thou' is also absolute, i.e., subject and object are Absolute, "then it follows that everything we see in this world, Mind and Nature, the Self and the not-Self, equally constitute the Absolute. Whatever falls within the ken of apprehension, equally with whatever we are, goes to make up the fullness of the Absolute." As the *Chhandogya Upanishad* says: "Sarvam khalvidam brahmam" (Verily, all this universe is Brahman.)" The process of deification is thus described by Ruysbroek and by Tauler. The former writes: "All men who are exalted above their creatureliness into a contemplative life are one with this Divine glory – yea, are that glory. And they see and feel and find in themselves, by means of this Divine light, that they are the same simple ground as to their uncreated nature. Thus they arrive at the eternal image after which they were created, and contemplate God and all things without distinction, in a simple beholding, in Divine glory. This is the loftiest and most profitable contemplation to which men attain in this life."

This is perhaps the best place to take note of the mystical treatise of James Hinton entitled Man and His Dwelling-place. He says, "Suppose that all human beings felt permanently to each other as they now do occasionally to those they love best. All the pain of the world would be swallowed up in doing good. So far as we can conceive of such a state, it would be one in which there would be no 'individuals' at all, but a universal being in and for another; where being took the form of consciousness, it would be the consciousness, it would be the consciousness of "another" which was also "oneself" – a common consciousness. Such would be the 'atonement of the world.'"

Having reached to such giddy heights to Absolute Monism, is this the end of the mystic's career, or what is in store for him/her further? We will see the answer to this problem in Kabir's words. In one of his Doha's, which is a cryptic couplet containing great meaning, he dwells on this theme. Prof. Ranade has styled this Doha literature, as 'Epigrammatic Mysticism.'

The Doha now under consideration is –

Had had par sab hi gaya, behad gaya na koy, behad ke maidan me rame Kabira soy (Many have gone up to the boundary. No one has ventured beyond the boundary. But Kabir is relishing his stay, in this region.)[87]

Underhill aptly calls this boundary as the sorting house of the spiritual life. Here we part from the "nature mystics," the mystic poets, and all who shared in and were contented with the illuminated vision of reality. Those who go on are the great and strong spirits, who do not seek to know, but are driven to be....."

Empowering Ourselves

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Mob : 94608-77333

"We were born unarmed, our mind is the only weapon". _ Any Rand

Life is a continuing change to stages. Lets affords us to grow; grow means to recreating ourselves endlessly. To understanding this, is a fascinating exercise. Because it enables us to reaching the potential of our true self which is with us already. Allen Watts, an American philosopher beautifully sums up - "How is it possible that a being with sensitive jewels as the eyes, such enchanted musical instruments as the ears and such fabulous net work of nerves, as the brain can experiences itself as anything less than God?"

Briefly, empowering ourselves is to realise that we determine outcome of our own lives. It requires a considerable effort and understanding to realise, what is most important to us. All it requires is to go an extra mile. Life is not a marathon; it is a leisurely walk. So enjoy it and keep on growing and developing to living wisdom.

Parametres required to be adhered

We must sow the seeds we are willing to harvest, for this, we should follow a well planned, resolute discipline and hard work. One such guide to be emulated is -

"Great men who have reached the height and kept;
Were not by sudden flight-
When their companions were sleeping
They were working upward in the night"

'A journey of thousand miles starts with first step. So the sooner the better. For this, an open mind is required which allows one to explore, create and grow. A closed mind seals all possibilities, James Allen in his famous book "As you think states" What you think about expands' Thoughts are inner energy which assist in exploring. This is what Walt Whiteman, a renowned poet meant when he said "To me every cubic inch of space is a miracle."

Study (Swadhyaya)

To rise to the level of competence we have to prepare our ourself. The future belongs to those who prepare for it. Zig Ziglar says "If you are easy on yourself, Life will be hard on you, but if you are hard on yourself life will be easy on you. "There is an encourage advise by H D Thoreau" I know no more encouraging fact than the unquestionable ability of man to elevate his life by conscious effort. Always and every time remember 'fortune favours a prepared mind' therefore practice (abhyas) is the way to empowerment.

Francis Bacon advises "Reading maketh a full man, and writing an exact one." Further Francis Bacon's view on how to study is relevant " Some books swallowed, some to be tasted and most important ones to be chewed and digested." (Such as reading Scriptures and Classics). We must guard against too much swallowing and tasting, as it tend to spiritual indigestion. In simplistic terms it may be said ' to earn we have to learns to lead we have to read'. Earning here means 'Prarabhda of good Karmas1 and leading means leading life to self realization.'

Love and Service

Next to Swadhyaya, which is essential part of empowerment, are the two guiding principles; **Love** and **Service.** These terms need no elaboration. It is evident from life of great men in all fields. This is the truth; may be said in different countries and languages. Essence is the same, distilled in exposition of ancient and modern. Paramhansa Yoganandji author of famous book 'Autobiography of a Yogi' said "Only difference between you and me is I made the effort." Therefore, all we need is effort.

Make love guiding principles of life. Love yourself, your family, friends and one and all. Sopocles great tragic dramatist said "One word free us from all the weight and pain of life -That word is LOVE". Emily Dickinson, modern American poet beautifully portrays-

Love is an anterior to life
Posterior to death
Initial of creation, and
The exponent of breath.

Service is the chief aim of life. Swamt Vivekanand said, Feel challenged and productive taking opportunity to learn, serve and forgive. All such noble spiritual qualities, if dovetailed in all actions and activities, Life may become everyday divinity.

Begin with humble suggestions. Be with wherever God has contented placed you. This is the place Karma has drawn you to. All you have to do is to study, love and serve. Accept it silently and verbally thank and say NAMASTE to everyone and every time.

Every cell in the human body has only one function to help every other cell. H. Emerson Fosdick said -

"So - Look up and look out
Give what you can give
It's your special blessing
Helping other to live."

◆

THOUGHT – FOOD

1. 'Problems viewed in the future appear to be obstacles while problems viewed in the past are revealed as blessings.
2. In this life, we often lose everything we try to keep, and get to keep everything that we try to give away.
3. In this life, there is nothing more powerful than a person who has seen the path to destiny within his soul and is willing to pursue it.

- Jim Stovall :
The Ultimate life

French Translation of Dr. R.D. Ranade's Book - A Rare Collection

- We are happy to publish a rare collection of Dr. R.D. Ranade's work translated into French Language in 1962.
- We present here the original photo of the book translated into French, The photo and information about the translator.
- We thank Dr. Rajendra Chouhan, Ahmadabad, Mr. Chinmay D Harwadkar, Poona for their effort in collecting these rare scripts.

- Editorial Board

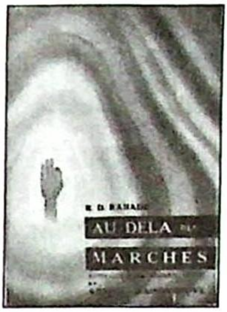
Jean Andre Wahl

A French Philosopher, Poet & Professor at Sorbonne
President of the French Philosophical Society

The Original French Review

[Au dela des marches. Anthologie de poemes hindis, choises par le Pr. R.D. Ranade, tradults et.]

Au delà des Marchés (Beyond The Path), an anthology of Hindi poems, chosen by Professor R. D. Ranade, translated and annotated by Marguerite Alpe-Roussel band Achyut S. Apte. A volume of 295 p. Paris, Adrien Maisonneuve, 1962.



Under the title **Au delà des Marches (Beyond The Path),** Achyut S. Apte, from Poona (India) and Marguerite Alpe-Roussel, from Grenoble, offer us a work of triple interest, the main part consists of one hundred poems, translated directly from Hindi, poems which had been collected in a book (Pathway To God in Hindi Literature) by a prominent Indian philosopher, Professor R. D. Ranade.

A philosopher and mystic, Professor R.D. Ranade, during his university life (he was the Vice Chancellor of the University of Allahabad), never ceased to seek the path of God realization. Having recognized this as one of the paths that lead to the Absolute (God realization), he informed the researchers of this path. His anthology of poems, through the intermediary of the Hindi Saints, suggests landmarks of this path, from anxiety to attainment of the Absolute (Truth) immersed in serenity.

Based on his principal works, Professor Ranade informs us that mysticism is only one aspect of philosophy. The translators thought it important to give an insight into what Professor Ranade understood by Mysticism before publishing **Au delà des Marchés (Beyond The Path)**

Professor Ranade passed away while the translators were at work. Therefore it seemed logical to end the work with a tribute to Professor Ranade.... The third part of **Au delà des Marchés (Beyond The Path)** reveals the very character of Professor Ranade, his life, his teachings, his personality, his experience.

This experience is the putting into practice, by a contemporary Indian, of a concept set out in the introduction and highlighted by purposefully choosing traditional poems of Hindi Saints

The volume **Au delà des Marchés (Beyond The Path)** was honored with a preface by Shri Sarvapalli Radhakrishnan, then President of the Republic of India and a renowned philosopher.

(Translated from original French to English by Mrs. Jyoti Chitale)

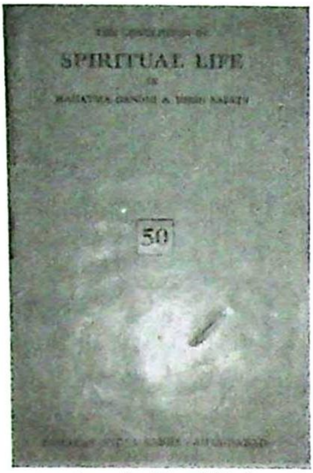
(Courtesy: Revue de Metaphysique et de Morale, No. 3, Septembre 1965, Pg. 382, France)

(Collected By: Dr. Rajendra Chauhan)

Basic Information On Gurudeo R.D.Ranade's Books Translated into French

Dr. Kiran Dabade and Chinmay Dharwadkar, MBA

Original Book

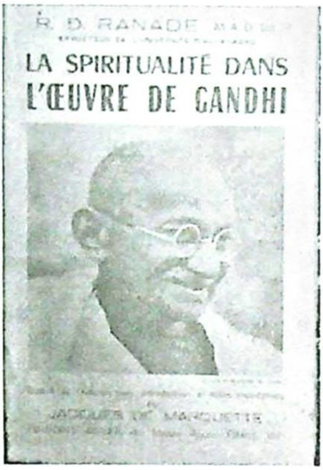

SPIRITUAL LIFE

50

The conception of spiritual life in Mahatma Gandhi and Hindi saints

Published: Gandhi Jayanti, 1956
Gujrat Vidya Sabha, Ahmedabad

French Translation


R. D. RANADE

LA SPIRITUALITÉ DANS
L'ŒUVRE DE GANDHI

JACQUES DE MARQUETTE

La spiritualité dans L'oeuvre de Gandhi
(English: Spirituality in Gandhi's Work)
Translated by: Dr. Jacques De Marquette
Published in 1957 - Adyar, Paris

Gurudeo Dr. Ranade introducing
His French Disciple
Dr. J. de Marquette's lecture at the
ADHYATMA PARISHAD,
Allahabad.

A Brief bio-Information of Dr. J. de Marquette

Vegetarian, Scout Commissioner for France, Taught Philosophy, Mysticism, Comparative religion in leading Institutions and Universities across America, Europe and Asia. Authored several books, visited a number of Buddhist centres, met many luminaries like Shri Gurudeo R. D. Ranade.

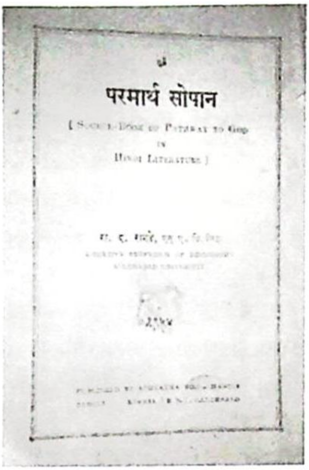
- **5th December 1954 (Sunday)**
  Arrival of Dr. Jacques (23-4-1888 Paris to 22-8-1964 Paris) & his spouse Dr. Phyllis - the daughter of Eduard William Delf & Lillian (14-9-1902 Calumet country Michigan U S A to 3-3-1971 Florida) at Bombay Airport

- **7th December 1954**
  The couple arrives at Nimbal

- **9th December 1954**
  Dr. Jacques was initiated on 9th & Dr. Phyllis was initiated on 16th Dec 1954 respectively by Shri Gurudeo Ranade.

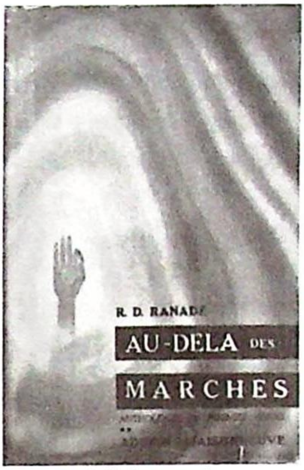
ShriGurudeo's books translated into French

Original Book


परमार्थ सोपान

Paramārtha sopāna
Published: Adhyatma Vidya Mandir, Sangli 1954

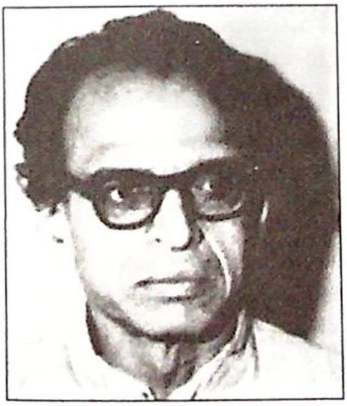
French Translation


R. D. RANADE
AU-DELA DES
MARCHES

Au-delà des marches –
anthologie de poèmes hindis
(Beyond the Steps: Anthology of Hindi Poems)
Translation and annotated by
Marguerite Alpe-Roussel & Achyut S. Apté.
Publisher: Adrien-Maisonneuve, Paris
Published: 1962

-

Marguerite Alpe-Roussel
Grenoble University France


Dr. Achyut S. Apte

A Brief bio-Information of Dr. Achyut S. Apte
(8-11-1919 Jamkhandi, 7-1-2000 Pune)

- PhD in Physics from Indian Institute of Science under Homi Baba,
- Ph.D; in Mathematics from Grenoble University -France.
- Scientist, Mathematician, Expert in Hydraulics, Freedom Fighter, Social worker.
- Deputy Director of Central Water Research(CW&PRS)-Pune.
- Took part in Quit India Movement &imprisoned.
- Played a crucial in Controlling Brahmaputra flood, and Providing drinkable water to Kolkata from Hooghly river.
- Established Hostel at affordable price in Pune.

Shakti

Shridhar Deshpande
Tilakwadi, Belagavi.
Mob : 9844294713

'Shakti' means power in Sanskrit. It is called the female principle of divine energy, especially when it is personified as supreme deity. It is also called as female counterpart of God, and is termed as *Jagadamba,* mostly referred to Parvati, while Shiva is male counterpart. *Mahalaxmi* and *Mahasaraswati* though generally are taken differently, are also one with Jagadamba. There are many more names to Jagadamba. Hindus believe that Shakti is both responsible for creation and is an agent for all changes. She is *Shrishti* as well. Shakti is a mysterious psychospiritual force. It is cosmic force (Energy). In Yoga Shastra she is *Kundalini*, In *Puranas* and mythology she is Parvati, *Tripura Sundari,* Mahalaxmi Mahasaraswati, *Kalika* etc. In vedic context she is *Aadi Shakti, Parashakti* etc .

'Om' is the eternal sound of the universe. You are in that energy. You are within that, you are that. In Vedas *"Aham Brahmasmi"* means "I am that". Fortunately only humans can say 1 am that' the formless Divine. You have the ability to do great things. Parashakti, the mother Goddess is the beginning and end of your lives on earth. God will ensure universal welfare if all human beings pray in unison for the same. To get blessings of Shakti the simplest and best chant is *'Om Namo Bhagavati / Narayani'* which means, 'I surrender to the divine mother'. Faith and reverence to God will grant us the strength and confidence to achieve all our goals. M religious prayers always praise the Divine. You are the supreme, you are nature, you are everything. This is to bring, more confidence and faith. Th^re is just one God. God is one energy but it takes different forms based on faith and culture.

Shakti is a qualitative term referring to energy/power/force. The basic difference between the two concepts (*Purusha/Prakriti and Shiva/Shakti*) is as follows : *Sankhya* refers to concepts of Purusha and Prakriti, whereas *Tantra* refers to Shiva and Shakti. Prakriti refers to material world or physical world. Shakti is the primordial cosmic energy and represents the dynamic forces. Shakti embodies the active dynamic energy of Shiva (as *Devi / Shivaa / Shive*). *Shivashakti* is cosmic existence as well as liberation, its most significant form being the Kundalini Shakti, a mysterious psychospiritual force. The most powerful is Brahman (not Brahma - The creator God among Trinity) who is formless and genderless. Shiva alongwith Shakti is called as Brahman.

Let's examine Vedic, Puranic and Mythological point of view:

The vedic mantras make it clear that of which shakti, the Bhagwan's '"बहु स्यां प्रजायेय।' thought and determination. He comes into being in various forms is nothing else than *Maya. Maya Swaroop* 'अजायमाने बहुधा विजायते। मायां तु प्रकृतिं विद्यान्मयिनं तु महेश्वरम्। Further *Shashtras* assure that this *Mayashakti*, not only creates but sustains and destroys the *mithya* world. One Vedic statement is 'cow worship is equivalent to the worship of the Mother Goddess'.

The *Trimurti* and *Trishakti* are basis of *Sanatan Dharma* (as explained in Bhagawadgita). Brahma alongwith Mahasaraswati, Vishnu with Mahalaxmi and Shiva with Parvati (or Shakti as often called) are inseparable. There are three forms of Purusha and Prakriti. Collectively *Jaganmata* (or *Amba*) means Saraswati, Mahalaxmi and Parvati. In historical and chronological sequence we find everything has existence, sustenance and destruction. Another thought by *Avadhootraj Shri Sadashiv Brahmendra Saraswati Maharaj* is 'जनिविपरीत क्रमतः' meaning reversal of sequence; destruction sustenance and creation is recorded and hence 'Mahakali, Mahalaxmi and Mahasaraswati' are referred in Upasanakand Granthas. With *Mahakali-Shakti*, *Rudra* destroys, Mahalaxmi Shakti with Vishnu sustains while Mahasarswati Shakti with Brahma creates everything. Interestingly we find in Puranas, Vishnu is brother of Mahakali, while Brahma is Brother of Mahalaxmi and Rudra is brother of Mahasaraswati.

It is often misunderstood that sustainer and destroyer are doing exactly opposite jobs and *Hari* and *Har* have enmity. But it is not so. When a substance is protected and when its enemy is destroyed, where is the difference? It is also protection as in surgical operation, where doctor destroys ailment. Hence Har and Hari are complementary. Also note that without Shakti they cannot perform their duties. As *Adya Shankaracharya* says, "शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुम्.' Here the example comes from story of *Daksha Yajna* with Daksha having extreme hatred towards

Shankara. Dakshayani angered, self immolates which triggers destruction of Dakshayajnya at the hands of *Veerbhadra*. The concept of *Shakti Peethas* mentions that there are eighteen universally accepted Shakti Peethas. Prominent three and half being Mahalaxmi of Kolhapur, Tulaja Bhavani of Tulajapur with Renuka of Mahur each are one Peeth while Saptashringi of Vani forming half Peetha.

Shri Govardhan Pithadhishwar Shri Jagadguru Shankaracharya Swamiji, 1108 Shri Bharatikrishnateeth Swamiji Maharaj says, "In Western nations concept of 'Betterhalf' has come from Genesis part of Bible (old Testament) where it is described that God created his own image in the form of man while lady was created from backbone of the man. In vedic philosophy wife is considered '*Ardhangini* and is given equal respect though in present days we find men consider themselves superior. You may note the difference in oath taken at marriage by Christian couple, while man says "I shall love and *cherish* thee till death doth us part", a woman says, "I shall love and *obey* thee till death doth us part'. This puts question mark on equality".

We have the concept of *Ardhanarinateshwara. Kalika* eternally resides in the left half of Shiva and Shiva in right half of Kalika. Both are one but two bodies. Hence the question as to who is more powerful (or superior) does not arise. This clearly explains Ardhangini!'

Etymotogically, *Adi Parashakti* means 'First supreme power' आदी-adi, literally means 'beginning'. Shakti refers to a power, beyond the physical universe. The term itself comes from the root शक् Sak, meaning 'to be able'. In Tantra Shakti Puja it is Shiva-Shakti Puja-unites male and female energies of the universe and hence chanelizes your life in the most constructive and positive manner. While Shiva is the supreme God termed as Mahadeo or God of Gods; it is Shakti who is divine mother of the sacred force, power or energy.

Pujyapada Udiyababaji says, "Shakti Upasana is mainly for the attainment of Siddhis, in Tantra Shashtra. Sadhakas having *Asuri Pravrutis*, worship using liquor and mutton to avail *Siddhis* of *Maran* and *Uchattan*. They worship Kali Shyma".

Shri 1108 Anantacharya Swamiji says,

'विष्णु शक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथा परा ।
अविद्या कर्म सेज्ञान्या तृतीया अस्तिरिष्यते ।। (Vishnupuana 6/7/61)

The above shloka mentions three Shaktis, Para Vishnu Shakti, *Apara Kshetrajnya* Shakti and third *Avidya Karma* named Shakti. *Jivatma* is called *Kshetrajnya.* Further, it is explained that not only these three, but there are many various Shaktis in various forms e.g. heat in fire as well a coldness in water. Mahalaxmi is considered as *Ahanta Shakti (Swatmabhuta Anapayini).* In attainment of Moksha, *Hrishikesha* along with Mahalaxmi gives *Moksha* to Sadhaka. Without her it is not possible.

In South India at Trichinapoly (original Trisharirapuri), there is an ancient temple of Matrubhuteshwar. Bibhishana of Ramayana is said to have visited this Temple. Temple represents God's *'Mata-rupi'* avatar described in Puranas. Here the concept is that the God is not only *Trimurti,* but *Trishakti* are also worshipped alongwith and not alone. Traditionally we have the names, Gourishankar, Laxminarayan, Sitaram, Radhakrishna etc. We find much more than equality of sexes an independence of women. The Shakti temple at Veilore (T.N) famous being fully golden temple is Shakti swaroop with three different temples of Mahalaxmi Maharaswathi and Mahashakti.

For comparative study with science, Shakti is roughly energy in science. There is a lot of research made on energy, creation of universe (Big Bang Theory and atom), particles in Atoms, gravity etc. Gurudeo Dr. R. D. Ranade in his various writings and lectures on realisation, moksa, creation has referred. Eienstein, Planck, Heisenberg and quantum physics. Here meta physics meets modern physics.

Coming to modern science, we have Einestein's theory E=mc2 on energy. His equation showed how enormous quantity of energy can be released from a single atom. This led to making of Atom bomb for destructive purposes. The same when utilised for constructive purposes such as nuclear medicine, electricity etc. gave comfort to human life. His general theory of relativity gave new dimension to understanding of unhaprse and its origin. There is parallalism in concept of Shakti and modern theories on the origin of universe etc. Max Planck -Noble Prize winner for physics in 1918 gave Quantum theory. Further research on his theory led to new branches of physics : quantum mechanics and quantum gravity. Latest being String theory. Till then we were aware of only three dimensions of the matter with Time being the 4th one. Now with addition of space and universe's findings today we have about 10 dimensions.

Quantum physics, also known as quantum mechanics is a fundamental theory in physics that examines the smallest particles and energies discovered in nature. These include atom and subatomic particles like electrons, protons etc. Quantum Energy examines zero state of matter. (*Shoonya* in Vedas). What does quantum theory actually tell us about reality? More than a century after its founding physicists and philosophers still don't know -but they are working on it.

Now, coming to quantum mechanics, it describes how the universe works at the level 4 smaller than atoms. It's called Quantum physics and has got quantum theory. This theory is extended to relativity to know about cosmic gravitation. This is all to know what exactly energy is. It is like knowing Shakti. A quantum of energy is a specific amount of energy and mechanics describes how that energy moves and interacts at subatomic level. Earlier Atom used to be considered as the smallest building block of matter. But modern science has shown that there are even smaller particles like, protons, hexagons, electrons etc. Quantum mechanics is the part of physics that describes how the particles make up atoms work. Not only that but there is binding force controlled by energy. Quantum mechanics, also tells how electromagnetic waves like light work. Much of modern physics and chemistry can be described and understood using the mathematical rules of quantum mechanics. Researchers like Eienstein have said that they don't know whether God exists, but they surely know that this infinite universe and many universes (अनंत कोटी ब्रह्मांड) work systematically. He is sure that there is force called energy (you may or not call God) which controls. Heinsenberg in his theory of uncertainity explains that we cannot know exact position of the particles as they are always on move. Rhythmatic dance of these particles can be compared with interaction of Shiva and Shakti. Law of conservation of energy in physics and chemistry, states that the total energy of an isolated system remains constant. It is said to be conservation over time (आविनाशत्व). Shakti (energy) is indestructible. Likewise it cannot be created.

In recent experiments done at CERN in Europe to find 'God particle' and 'Boson' (named after Indian scientist Bose), they have tried to establish link between energy and creation. They have collided particles (as in fusion test of atoms) to recreate 'Big Bang'. 'Big Bang' most accepted theory about creation of the universe.

Cousciousness creates reality - New understanding of freewill. From existence to awareness. Alternately consciousness and reality of freewill. There is strange link between human mind and quantum physics.

Mind has two sets - One is practical mind which reacts to happenings in surroundings: the other is subconscious mind which is nearer to soul of a person. This can have direct connection to eternal Soul (parabrahm) when Sadhaka is successful in his efforts to gain salvation - realization - Moksha we are aware that the present is the only time in which we can change our life and Karma. The past is gone and future is yet to come. The first step in life is to satisfy your physical wishes. Then you can think about the soul and spirituality, In this world, you need both. Many people think spirituality is full of strict laws which will not allow enjoyment in the world. This is not true. Spirituality teaches the truth about life and creates real joy (Bliss). Humans are like clay. Clay is the hands of an artist (Guru for spirituality) becomes a beautiful work of art. Give yourself to God the ultimate artist. Many people think there is little time to attain their goals in life. In the West they say *"Ars longa, Vita Brivie"* (roughly means Art is long and time is short). There will never be time and thought that 'I have enough' if focus is on material wealth alone. Containment with one's lot is the only way to peace of mind. 'ठेविले अनंते, तैसैचि रहावे, चित्ती असो द्यावे समाधान'. We should know that if our homes are clean, have auspicious sounds, fragrance and filled with good thought, they will receive divine energy and strength which will bring peace happiness and joy. This is energy's gross effect. Salvation means reaching the place from where you started. Atma (of *Jivatma*) merging with *Paramatma*. Mind (मनःशक्ती) has enormous energy that can be tapped.

In Biological science, we know a single celled life has protoplasm as its main component. This protoplasm is made of Amino acids. Scientists have information about exact combination of amino acids that exist in life. But they are unable to create life by mixing aminoacids to required level as other main component called 'life' is missing. This is the energy which is 'life'. That is exactly the difference between a living and a dead body. This is true with all animate and in animate things, because atoms are created, sustained and destroyed by energy. Hence Energy or Shakti is Supreme.

Introduction to Karnataka Mysticism

Editorial Board

This is the reprint of the first edition of the publication of the Lecture delivered by Shri Gurudev Dr. R.D. Ranade at the karnataka University Dharwad Published in 1951.

The purpose of reprinting is, the introduction and other details may benifit our readers.

This will be published serially in the ensuing issues.

- Editorial Board

Welcome Speech

Ladies and Gentlemen,

I feel it a great privilege and honour to offer on behalf of the Karnatak University a hearty welcome to our distinguished guest of to-day, Dr. R.D. Ranade. At one time we thought of getting our Karnatak University inaugurated at the hands of Dr. R.D. Ranade. But when the Karnatak University Act came into force on the 1st of March 1950, our hands were quite full with examinations and other urgent matters and we had, threfore, to abandon that idea. When however we learnt that Dr. Ranade was coming here to open a branch of Adhyatma Centre at Dharwar, we deputed a senior member of the Syndicate to Nimbal and requested him to deliver a series of three lectures on Karnatak Mysticism, and I am glad to say that he complied with our request and has readily agreed to deliver now all the three lectures. Today's lecture will be merely an introduction to the subject of Karnatak Mysticism and he has promised that he would deliver the main three lectures most probably in April or May 1951.

Ladies and Gentlemen, one of the several duties of the University is to arrange University Extension Lectures. Even before the Karnatak University was incorporated, we decided to celebrate the 1000th birth anniversary of Kavi Ranna and we requested three professors from Mysore University to give lectures about the different aspects of Rann's works. These lectures were closely followed by a set of two lectures by Prof. T. Sadasivan of Madras Unviersity on Plant Pathology and I am glad to say that those lectures were very much appreciated by the audience. At the time of inaugurating the lectures about Ranna I had promised that our Karnatak University would arrange the extension lectures on several subjects by experts in those subjects in Kannada as well as in English not only at Dharwar, but in several centres of Karnatak such as Belguam, Bijapur or Kumta and I am happy to say that we have redeemed that promise now.

Dr. Ranade needs to introduction to the people of Karnatak. He comes from Jamkhandi. I need not therefore, say that he is a Karnataki in the full sense of the term. I do not however want you to be under the impression that we would have honoured him less if he had hailed from another province; but we are legitimately proud that Karnatak has produced an eminent man of the type of Dr. Ranade. His academic career was very bright throughout his college course. I am told that he passed his B.A. in the first class with Mathematics. After that he was seriously ill and that was the turning point in his life. At that time his mind began to be more and more attuned towards divinity and after be recovered from that illness be ??? Philosophy in the Fergusson College and later on he was persuaded to go to Allahabad University to teach the same subject. He was appointed as the Vice-Chancellor of the Allahabad University for some time. As Vice-Chancellor and Professor of Pholosophy. Dr. Ranade was so popular there that even after his retirement he has the unique privilege of being appointed a life-time Professor in that University.

Ladies and Gentlemen, I do not wish to stand between you and Dr. Ranade's interesting lecture. I therefore, request Dr. Ranade to deliver his address on "Karnatak Mysticism."

* * *

> *"Living as a body, is no spiritual life.*
> *Living through the body is the beginning of a spiritual life.*
> *Living as 'Jiva', the soul, is no spiritual life.*
> *Living through the mind, as a consciousness, is the spiritual life."*
>
> **- Swami Anubhavananda :** ***Let Meditation Happen***

Women Saints in Mystic Literature of Karnataka-4

Mrs. Radhashamrao, Dharwad
Translation: Editor

3. **Bhagamma-** Nothing is much is known about Bhagamma's life . She was the disciple of Galgali Avva. Bhagamma was also known as Prayagavva. It is said there are only a few verses to her credit. She used to note down all the songs composed and sung by Galgali Awa, her Guru.

Bhagamma always accompanied her Guru on her pilgrimage to Kashi. Once she took seriously ill with Cholera. It is said that Galgali Avva asked her to compose the third chapter of The *Bhagavatam.* As per the command of her Guru Bhagamma composed the third Chapter of the *Bhagavatam* and miraculously she was cured of her Cholera. From then on Bhagamma's devotion to God intensified and recitation of The *Bhagavatam* became the sole aim of her life.

The third Chapter of The *Bhagavatam* in the form of verse is the chief composition of Bhagamma. The central theme of this chapter is: having heard the harsh words of Duryodhana Vidura to free himself from hearing such sinful words sets out on a pilgrimage. He meets Uddhava on the way. Vidura asks Uddhava to narrate to him the life story of Shree Hari. Vidura tells him that Maitreya would narrate it. Thus the narration of the life story of Shree Hari from Maitreya is the central theme of the chapter composed and sung by Bhagamma.

4. **Yedugiriyamma-** She belonged to 18-19 century. She was an ardent follower of the Madhwa cult. Tulasiban (garden of basil plants) in Bengaluru had been her Karma bhoomi (field of action.)

Those were the days when there was no transportation facility and Yedugiriyamma undertook the pilgrimage from Bradrinath to Rameshwaram.

She has sung in praise of all the gods she saw as Vishwaroop. She lived upto 80 years of fruitful life. Her works have been preserved by her grand children. The traditional songs she composed and sang are recited in the houses even to this day.

During her life time she was invited to sing them at the time of weddings and other religious ceremonies. In fact all her life itself was soaked in *Bhagavat Bhakti.*

Her works: Hari Stuti, Vishnu Stuti, Shree Lakshmi Stuti, Alwar Acharya Stuti, Shree ramdhyan, 108 Verses, Shrre Madramayana, 55 Verses, Shree Bhagavat Sangraha 12 Skandas, 1162 Verses etc., So far 74 works of her are explored. She was granted the Divine seal as Muddu Venkat Krishna.

Specimen verse- Yadugiriya Shree Ranga Mahatmyam

Surrender, surrender to Shree Param Purusha,

Surrender to Varalakshmidevi,

Surrender to Shuka and all Munis, surrender to my Guru,

Surrender to horse-faced, surrender to Hamsavatara,

Surrender to Matsya, Koorma, Varaha, Waman, surrender to Narasimha,

Surrender to Bhargavaram, Surrender to Ram Bhadram,

Surrender to Shree krishna, surrender to Kalkiroopa,

Surrender to the All-compassionate Ranga.

What is remarkable about this verse is all the ten Avatars- Dashavatars- are captured cleverly in a single verse by this mystic saint.

.... To be continued

बहूनां जन्मनामन्ते ज्ञानतान्मां प्रापद्यते ।

वासुदेव सर्वमिति स महात्मा सुदुर्लभः ।।

In the very last of all births the enlightened person worships me by realising that all this is God. Such a great soul is very rare indeed.

- The Gita : 7:19:
सज्ञानविज्ञान योग

What is Unique about Sri Aurobindo's Savitri?

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Many of my senior colleagues have been insisting me to enlighten them on what Sri Aurobindo's *Savitri* is. This article is an outcome of their persistent motivation and subsequently two sessions at ACPR's Weekly mystic study circle on 6/2/21 and 6/3/21. Here are its excerpts for our readers.

(Sri Aurobindo's Savitri is an epic in blank verse in iambic pentameter consisting 23,813 lines. It is his magnum opus. It is a poetic rendering of what Sri Aurobindo propounds in his philosophical treatise, The Life divine. On its surface *Savitri* is a story Satyavan and Savitri. But Sri Aurobindo's purpose in writing Savitri, on which he worked over fifty years and revised and re-revised twelve times especially Book Two, entitled "The ' Book of the Traveller of the worlds" is entirely different. Sri Aurobindo has written Savitri from his yogic heights as such the-contents of Savitri are inaccessible to a layman. The poet himself says in one of his letters. "Savitri is a record of a seeing, of an experience, which is not of the common kind, and it is often very far from what the general human mind sees or experiences". Savitri is Vedantic, spiritual, philosophical, metaphysical, historical, occult, psychological, scientific, Involution-Evaluation, Tantric, apocalyptic all in one. All these strands are woven aesthetically into Savtri making it thus his Synthesis of yoga, an Integral Philosophy, as he calls it.

For Sri Auroindo the legendary story of *Savitri* which occurs in The Mahabharata in Vanaparva in 56 pages is a symbol fer putting forth his own visions and spiritual experiences. He himself makes it clear before the commencement of the text: 'The tale of Satyavan and Savitri is recited in The *Mahabharata* as a story of conjugal love conquering death. But this legend is, as shown by many features of the human tale, one of the many symbolic myths of the Vedic Cycle. Satyavan is the soul carrying the divine truth of being within itself but decended into the grip of death and ignorance, Savitri is the Divine Word, daughter of the Sun, goddess of the supreme Truth who comes down and is born to save, Aswapati, the Lord of the Horse, her human father, is the Lord of Tapasya, the concentrated energy of spiritual endeavour that helps us to rise from the mortal to the immortal planes, Dyumtsena, Lord of the Shining Hosts, father of Satywan is the Divine Mind here fallen blind, losing its celestial kingdom of vision, and through that loss its kingdom of glory. Still this is not a mere allegory, the characters are not personified qualities, but incarnations or emanations of living conscious Forces with whom we can enter into concrete touch and they take human bodies in order to help man and show him the way from his mortal state to a divine consciousness and immortal life".

Sri Aurobindo's *Savitri* - divided ; into twelve books having forty-nine Cantos in all- is a revelation, an apocalypse next only to the Vedas and the Upanishads. The leading theme of Savitri is the ADVENTURE OF CONSCIOUSNESS passing through the process of Involution-Evolution from the gross physical to the supramental levels through the Vital, the ordinary mental, the Higher mental, the Illumined mental, the Intuitive and the overmental Worlds. To Sri Aurobindo's Aswapathy's vision all these were revealed as a World Stair.

The canvas of *Savitri* is as wide as |' cosmos. It takes into its purview the worlds of being they are connected with humanity. But they are not perceived because of man's limitations. Yet these levels do act upon human consciousness. These are higher planes of consciousness which are not yet manifested here but they are pressing upon the earth consciousness for mainfestation.

The soul of aspiring humanity symbolised by Aswapathy first descends from his human consciousness into nether regions- the lower vital region. He then ascends to the regions of the Heavens of the Mind. After soaring into the regions above Mind, in the Heavens of the Ideal and Illuminated Mind he passes beyond the borders of manifested creation to the centre from where the creation proceeds. Through a shaft of Light across a tunnel that leads to the centre, he comes face to face with the World Soul, the Two-in-One. There he experiences the presence of the Divine Mother who supports the cosmos. After Aswapathy's entreaties she bestows on him the boon:

"One shall descend and break the iron Law,
Change Nature's doom by the lone Spirit's Power."

to save mankind from the clutches of ignorance and death. Being a power of the Truth-Conciousness Savitri not only liberates man but also shows how man's life on earth can be fulfilled into a life divine.

This complex yet a clear cosmogony revealed in Aswapathy's voyage enriches the uniqueness of Savitri and also that of the earth as a crucial centre of a divine experiement. Man, being the crown of creation is the fittest tool for such a transformation- just as homo sapiens have replaced primates. How man the mental being alone has the possibility of evolving into a supramentalised being. And that assurance was given to Savitri by the Supreme in the eleventh Book, *"The Book of Everlasting Day- The Eternal day; The Soul's Choice's and the Supreme Consummation."* Here Savitri is promised by the Supreme :

"The Supermind shall be his nature's fount,
'The Eternal's truth shall mould his thoughts and acts,
Eternal's truth shall be his light and guide"

Thus, Aswapathy's Yoga articulates earth's cry for perfection and in answer, the Power behind the comos promises the advent of Savitri. Aswapathy's aspirations on behalf of the evolving humanity are to be realised by Savitri only after an ordeal and debate with Death.

This debate with Death is significant because man's life is full of contradictions. Man's problem is that he is imperfect yet there is an unquenchable thirst in him for perfection. He gropes in the darkness of ignorance and seeks for light, he is mortal and thirts for immortality. His problem can be solved by spiritual effort alone. Even then it cannot be attained unaided. It can be solved only if the Supreme Divine is persuaded to descend on earth and take up the burden of man. Such higher divine sources are available to man. Savitri, the Supreme Power of Grace, the only feminine Avtar in the world, descends into life to help her children on earth to fight aganst the forces of Inconscience and bring to earth a new race of men embodying Supramental Consciounsess.

Speaking about Savitri's supremacy and uniqueness, the Mother of Pondicherry Ashram said to Mona Sarkar, one of the sadhaks, that in all the great creations of the East and the West she found no work comparable to

Savitri. "Savitri is fully charged" with spiritual vibrations. 'Each verse is like a revealed *Mantra.'* The total sonority of its rhythm leads to the origin of the sound "OM". *'Savitri* is the 'mystery of mysteries' 'super-epic' 'super poetry' and 'Super vision. Savitri is multi-dimensional.

In this way *Savitri* possesses several layers in brief:

1) It is a story of Satyavan and Savitri which we all know.
2) it is an autobiography of Sri Aurbindo and the Mother of Pondicherry Ashram for the latter was his spiritual counterpart.
3) It is a poetic rendering of Sri Aurobindo's Integral Philosophy Book Two, 'The Book of the traveller of the worlds' denotes Sri Aurobindo's Integral Philosophy and Book Seven. 'The Book of Yoga' denotes his Integral Yoga.
4) It is an adventure of consciousness-Sri Aurobindo's Dialectics is that the **'Sachchidananda in his cosmic descent comes down and the 'Chit"** aspect of man rises upward and where they both meet and mingle a supramental being evolves (Involution-Evolution)
5) It is a Manual of Yoga dealing with everything connected with Yoga. The whole terrestrial existence as Yoga. The book evolves its own Yoga system together with all the systems of the past.
6) It is poetry of the future.

Thus, Sri Aurbindo's *Savitri* is a typical twentieth century product not merely because it was written in the century but because in its encyclopaedic sweep it embrances and expresses the essence of the twetieth-century thought and spirit as much in philosophy and metaphysics as in sciences and scientific developments, chiefly in respect of the theories of Involution-Evolution.'

Such is the unique quality of *Savitri* 'near it retreats; far, it calls you still !' Despite this, our *aspiration* for the Divine, our *rejection* of all that is undivine, our *total surrender* of what we have and what we are, can bestow the Divine Grace. Then *Savitri* enfolds us into its folds to unfold the hidden meaning of this work. *Savitri* is best revealed in the egoless, silenced mind, through meditation.

But the first step towards it should be **self-introspection, self-purification** and **self-discipline** on **physical, vital and mental levels.**

Shree Hari Kathamritasaara

B. Jayacharya
Advocate, Yadgiri

PALLAV1

ಹರಿಕಥಾಮೃತಸಾರ ಗುರುಗಳ ।
ಕರುಣ ದಿಂದಾಪನಿತು ಪೇಳುವೆ ।
ಪರಮ ಭಗವದ್ಭಕ್ತರಿದನಾದರದಿ ಕೇಳುವದು ।।ಪ।।

Hari Katha Mrita Saara Gurugala Karuna dindapanltu peluve parama Bhagvad Bhakataridanadardi keluvadu'

Meaning of words:-

Hari	: The Supreme paramatma, 'Papa Pariharaka', who obliterates all sins.
Katha	: Saga of His Leelas (Glory) of His Multifarious traits.
Amrita	: Deathlessness. Means attaining Moksha by 'Sadhana'.
Saara	: Spiritually oriented Essence.
Gurugala	: one who knows, practices and preaches Vedic and lore competent Shastric to lead.
Karunadinda	: By Guru's Compassion.
Aapanitu	: As graphed in limited competency by Guru's Compassion.
peluve	: Tell in detail.
Parama	: Higher in being an ardent devotee.
Bhgavad Bhaktaru	: Ardent devotees of the Supreme seeking His Grace.
Idanadardi	: With respectful obeisance.
Keeluvudu	: Listen to it carefully.

Comments follow-

To write a 'Grantha' or Classic Literary work the author must have 'Anubandha Chatustaya' as per Shastras, which prohibit writing without these four attributes- They are:-

1. Subject (Proposed) ;
2. Adhikari (Competent person)
3. Sambandha (Relation)
4. Upayoga (utility or use)

In writing Sri. Hari Kathamrita Saara the presence of all the four above said 'Anubandha Chatustayas'.

Shree Hari is the subject. Bimbaroopi paramatma, who is internal prompter, invisible himself known as purushotama.

Shree Srinivasacharya who received 'Ankita' while having a dip in holy river Chandra Bhaga Bhima at Pandharpur, as ordained by Bhaganna Gopala Dasaru, who out of compassion gave 40 year of span of life to him, received a stone plate inscribed on it as 'Jagannatha Vithala'. He commenced writing and composing songs in that name, and became popular by name Jagannatha Dasaru thereafter. He was adhikari.

Sambandha is his being an ardent Bhakta. Upayoga is it leads one to attain Moksha, the most coveted by a 'Jeeva' who seeks grace of the Supreme Bhimba Roopi Paramatma.

'Bhimbopasana' is most significant for it leads one to 'Aparoksha' then onwards to Moksha.

A chetana (Jeevi) is chidananda swaroopi. But due to Anadi Karma as Satweeka, Rajasa and Tamasa he is bound by 'Karmas. Linga Deha or Shareera of a Jeeva is bond by karmas in all the previous births in different 'Yonis'. Karmas are three types-Sanchita (Accumulated). Agami (Yet to be accumulated) and Prarabdha (unavoidable by Jeeva and suffer them.) only Shree Hari is competent to obliterate sins of Linga Shareera, God gives ajeevi a Deha or Shareera, stula, Linga, Anirudha and Swaroopa. He indwels in Swaroopa Deha and prompts the Abhimani devatas who in turn discharge their assigned duties by offering them to supreme. They do and get the things done by Jeevi but the Abhimani Devatas are not affected by the actions of the Jeeva (Three types). Shri. Hari is Sarvottama, Swatantra, Sarva Vyapi and is defectless. He is not affected by the acts of Jeevi like Abhimani devatas.

Sriman Narayana, by Anirudha, Pradumna, Sankarshana and vasu eva Roopas conducts or performs all his Leelas in the universe which he creates, sustains and even destroys in different Roopas. He takes innumerable Roopas.

Katha- means His gunas only, that is his Leelas. He is the subject of the work. Prayojana is knowing in detail his Gunas. Hari Katha roopa Shravana is achieving 'Sugyana prapti' results in constant devotion, Virakti or the Vairagya in the worldly affairs and Moksha prapti is Sambandha, which is the proper utility of Jeeva. "Om Om Athato Brahama Brahama Gignyasa Om" is the first sutra of 'Brahama Sutras'. By undertaking investigation into the innumerable auspicious traits of Sri. Hari is a must for a Jeeva. He is the only Gnyana Swaroopi. This defectless pure knowledge of para Brahama a jeevi to moksha. Kridavilasa or leela of Hari is 'Hari Katha'. For an ardent devotee of Sri. Hari by Sravana Manana, Nidhi dyasana and Dhyana etc. Jeevi increases the pleasure both in this world as well as the other world.

Amrita : Is deathless state, that is per initial bliss which the Moksha. Essence of Sri. Hari's traits are the contents. Saara is primarily significant 'Rasa' which is indicated by Srimadacharya in his work 'Dwadasha Stotra' to the mankind.

Shree Harikathamritasaara is based on 'Taratamya' as Bimba roopi Sri. Hari obliterate all sins. Trigunamani is consort of His i.e. Sri Laxmi Devi. Amruta refers to the 'Ekata Bhaktas' i.e. Jeevotamas, who allows all Mukti Yogya Jeevas to engage and perform 'Sadhana' thereby get the grace of Supreme. Whose special compassion grants salvation or mukti. Jeevotamas are Sri. Vayu Deva and the other is Four faced Brahama. Taratamya of the Devatas is to be mentally stipulated 'Anusandana'. The devotees of Sri. Hari expect nothing from him, they held in high esteem.

By Shravana of this Classic work Moksha is obtained. Ajeevi has to first obtain Sugnyana, by Sravana, Manana, Dhyana attain Aparaksha Gnyana which leads to moksha. Adhikaries are of three types. Uttama, (only Devata), Madhyamadhikari are Rushis Gandharvas etc, and Mandadhi karis are the human beings.

Man is endowed with 'VIVEKA' discreation capable of knowing 'Nitya' and also 'Anitya' amongst the things. Jeevi has to become 'DASA' of Sri. Hari any of his form and bled him in ones Bhimba Roopi for the Service as 'Dasa' of Lord the Supreme. Swaroopa Ananda, Avirbhava of a Jeeva is his Moksha, i.e. Salokya, Sayujya, Saaroopya and Samipya, according to Yogyata (Capacity) of a Jeeva.

7H Model for Holistic Development

'Education is the manifestation of the perfection already exists in Man' – Swami Vivekananda. This is derived from the ancient Indian wisdom inferring that, Man is a 'Purna tattva - the complete being, however, Maya/illusion conceals this realization, hence, the need for Education.

Swami Vivekananda defined the vision of Education as, 'Man making and Nation building, however, we are a part of an education system that seem to be a highly generalized system of instruction rather than a specified and purposeful learning.

Education should aim at the development of a harmonious blend of Skills, Knowledge and Value based Attitude that is Contextual, both in terms of Cognition and Culture.

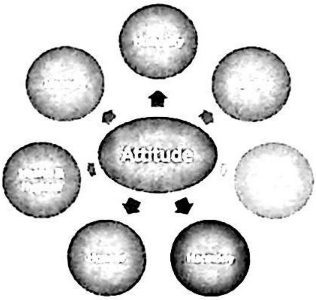
This article attempts to define 'Man Making / Personality Development' by drawing from the traditional wisdom of India and presenting a comparative assessment with the modern system and suggesting means to integrate Personal values into Professional ethics in the development of a person into personality.

The concept of holistic personality development can be interpreted in the modern context in a more objective and measurable manner through the7H principle as explained below.

7H – Dimensions for Holistic Development:

The process of integrating measures for holistic development may be adopted in the modern context with the following seven dimensions as explained. These dimensions eventually reflect the attitude skills and knowledge required for the development of a balanced human being as depicted in fig. no. 1.

Figure No. 1
7H – Dimensions for Holistic Development



The meaning and content of the 7H dimensions have been derived by interpreting the thoughts on learning as given in the texts, subhashita and prayer.

Health & Hygiene:

व्यायामात् लभते स्वास्थ्यं दीर्घायुष्यं बलं सुखम् ।
आरोग्यं परमं भाग्यं स्वास्थ्यं सर्वार्थसाधनम् ।।

(Good health is greatest blessing; health is means of everything)

'Absence of physical disabilities and mental distractions open the gates of Soul. If you do not take care of your body, where are you going to live?' Health is the source of all constructive and creative thoughts, deeds and speech'. Well-being is not the absence of illness and being healthy is to be positive, purposeful and proud.

Civilization is measured on the basis of our treatment of waste'. The personal hygiene as reflected in habits and compulsive behavior of individuals is the gateway to associations and relationships. Every wall, vehicle, street and structure is a testimony to our sense of unhygienic practices and criminal negligence.

Honour:

अभिमानो घनं येषां चिरं जीवन्तिं ते जनाः ।
अभिमानविहीनानां किं धनेन किमायुषा ।।

(Those who have wealth of self-esteem, live long life.
For those who don't have self-esteem, what is use of wealth and long life?)

'The tragedy of modern times is that, very few men of Success are men of Honour'.

Respect for Self, Others and the Environment as reflected in the thought, words and deed is the channel of learning. 'Shi-Kshan' means, 'Righteous Moment', the joy of introspection, interaction and integration with the environment makes learning a continuous process.

Harmony:

यथा चित्तं तथा वाचो यथावाचस्तथा क्रिया
चित्ते वाचि क्रियायाश्च साधूनां एकरूपता ।।

(What is in mind should be reflected in one's speech.
What is in one's speech should be reflected in one's actions.
Thus the person whose mind, speech and actions are same is a 'Sadhu')

'Balance is the Sixth sense' – Scott McCredie.

Integrity between thoughts, words and deeds are the greatest measure of understanding and wisdom. It reflects an integrated personality with clarity of purpose and priorities. The absence of internal harmony reflects as conflict between personal and professional life.

Honesty:

सत्यं वद धर्म चर स्वाध्यायान्मा प्रमदः।
आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः।।

(Speak truth, behave as dharma dictates, and practice Swadhyay)

'Life's worth is measured by our ability answer the Conscience'.

Education is 'the understanding between the known and the unknown'. The realization of knowing what I do not know, is the beginning of wisdom. As we live in an information era, it appears to be very easy to know the 'theory of everything'. Intellectual honesty is the foundation of integrity, which seems to be under threat due to the sweeping generalizations and know-it-all attitude leading to bias and massive prejudices.

Humility:

नमन्ति फलिनो वृक्षा नमन्ति गुणिनो जनाः।
शुष्ककाष्ठश्च मूर्खश्च न नमन्ति कदाचन।।

(The branches of a tree with full of fruits bend towards the earth.

In the same way good people are also modest towards the other people)

'An attitude of Gratitude is the highest Yoga' – Patanjali.

'Vidya dadathi Vinayam' is the timeless principle and foundation of education. In a nation known for academic disparity and non-accessibility, education is the modern caste system imposing social and psychological stratification.

Happiness:

क्रोधो वैवस्वतो राजा तृष्णा वैतरणी नदी।
विद्या कामदुघा धेनुः सन्तोषो नन्दनं वनम्।।

(Anger is Yama, greed Vaitarani, Knowledge is Kamdhenu and bliss is the paradise)

'It is not who or what you are that makes one happy, but What one thinks!'

'The ability to experience the present with a positive outlook towards the future' is the most crucial component of learning. The Social, Spiritual and the philosophical schools of thought have reiterated the simplicity of being, as the cause of evolution. Human thoughts communicate faster than words or visuals and therefore, essential in the spread of understanding.

Humanity:

ॐ सह नाववतु। सह नौ भुनक्तु।
सह वीर्यं करवावहै। तेजस्वि नावधीतमस्तु मा विद्विषावहै।।

Tat Tvam Asi - To be Human is to realize the Divinity within – Adi Shankara

As a part of the larger divine truth, we are inextricably linked to all that is part of Nature. Hence, as the 'thinking species', our identity is defined by the symbiotic relationship woven into the order of nature. It becomes pertinent to 'see heaven in a wild flower, infinity in a grain of sand, compassion in a companion and divinity in a fellow being'.

The integration of these dimensions in the process of learning enables a larger understanding of a clear and holistic development.

Mysticism in Maharashtra Reprint

Tamil Mysticism

12. That the Christian influence has nothing to do with Tamil Mysticism in its origin, one has merely to open his eyes to discern. Both the Tamil Saivites and Vaishnavites who lived centuries before the age of Ramanuja, show an utterly innate tendency to Devotion, uninfluenced by any foreign thought or practice. The Tamil Saivites seem to have been established in the country in the 6th century A.D., and through a long line of mystics illustrate the inward impulse which rises from man to God. The great lights of Tamil Saivite literature are Tirujnanasambandhar who flourished in the 7th century A.D., Appar who flourished in the same century, Tirumular who flourished in the 8th century, and finally Manikkavachagar, the man of golden utterances, who flourished in the 9th, and who, in fact, may be said to top the list of the Saivite mystics. In him we see the up-springing of a natural devotion to God, which through a consciousness of his faults, rises by gradations to the apprehension of the Godhead. In his great poem, he makes us aware, as Dr. Carpenter puts it, of his first joy and exaltation, his subsequent waverings, his later despondencies, his consciousness of faults, his intensive shame and his final recovery and triumph. The Tamil Vaishnavites, who are headed and heralded by the great Alvars, open yet another line of mystical thought, namely, of mysticism through devotion to Vishnu. If we set aside the impossible chronologies which are generally assigned to these Alvars, we cannot doubt that they also seem equally established in their country along with the Tamil Saivites in the 6th century. Nammalvar, whose date varies from the 8th to the 10th century in the estimate of critics, has produced works which are reverenced like the Vedas in the whole Tamil-speaking country. His disciple was Nathamuni, who lived about 1000 A.D., and who was the collector of the famous four thousand hymns of the Alvars. The grandson of Nathamuni was the famous Yamunacharya who lived about 1050 A.D., and whose lineal philosophical descendant was the great Ramanuja, who lived from 1050 to 1135 A.D. Here we have in a brief outline the two great lines of Saivite and Vaishnavite mystics in the Tamil country down to the age of Ramanuja.

Ramanuja took up his cue from the Vaishnavite philosophy, and built a system which was intended to out at the root of both the monistic as well as the dualistic schemes of thought. The predecessors of Ramanuja, however, were given to devotion more than to philosophy, and they showed the pure love of the aspirant for God-realization, uncontaminated by or uninfluenced by, philosophical thought.

Canarese Mysticism

13. Our praise of these saints, however, cannot be entirely unmitigated, for we know how the Radhakrishna cult had influenced the songs even of these great Vaishnavite saints. The conception of the relation between the bride and bridegroom as the type of the relation between the saint and God runs through a great deal of this literatur, and to that extent vitiates it. Not so the bold and sturdy Virasaiva mysticism, which makes an alliance with Advaitic Monism on the one hand, and Moralistic Purism on the other, and which even though a large part of it is given to an imaginary discussion of the nature of the various Lingas, which are, so to say, merely symbolical illustrations of certain psychological conceptions, is yet a philosophy which is well worth a careful study. Basava was only a great reformer who lived at the beginning of the 13th century, and who was the devotee of the image of Samgamesvara at the place where the Malaprabha and the Krishna meet. He was preceded by a great number of Siddhas, who are as old as the Tamil Alvars on the one hand, and the Hindi Nathas on the other. Nijagunasivayogi who was more of a philosopher than a mystic, Akhandesvara who was more of a moralist than a mystic and Sarpabhushana who was more of a mystic than either a philosopher or a moralist, are all of them great names in the development of Lingayat thought. Kanakadasa, who stands apart somewhat, having sprung from a lowly order of the Hindus, and Purandaradasa, Jagannathadasa and Vijayadasa who were full-fledged Vaishnavite Hindus, must be regarded as supplying with the development of Vaishnavism in the Karnataka, which went pari passu with the development of Virasaiva mysticism. All these are great names, and we must reserve a full treatment of them for our next Volume.

Pathway to God Reprint

(1966 Issue-Page No.73 to 78)

Muktabai has been a unique figure in Maharashtra. While studying the history of ancient Marathi Literature, when we come to Muktabai, we are struck by her originality. In fact, Muktabai's 40 or 50 hymns are nothing at all in comparison with the enormous compositions of Self-realized Souls and Saints like Jnaneswar, Namdev, Eknath, Tukaram and Ramdas. There have been many great saints, great and not so great who, becoming the disciples, and following in the footsteps of Saint-poets, have composed hymns. Muktabai occupies a place among them. Being Jnaneswar's own sister, she was one among the very galaxy, of which Jnaneswar himself was the dazzling sun ! Even in the august assembly of the Saints of the times, when Jnaneswar set and spread the mood for liberation to the coterie of Saints he had brought together, she, Muktabai, sheds a brilliance, of her own. As we go on reading her poetry, we realize increasingly, the uniqueness of her individuality, and are amazed at the greatness of her authority to speak on matters spiritual. Her poetry has in it that which transports us to a plane that is nameless in its quality, and a sight of this spirit-suffused intelligence leaves us literally spell-bound.

Muktabai's biography as such is not extant. An account of her life is included in the biography of her celebrated brother. But from whatever has been said about her in that biography, in the context of the different situations described in it, one does wake to her spiritual greatness. Again, from the reference to her in the compositions of the contemporary Saints, some information comes to hand. She must have composed some hundreds of hymns. But unfortunately, during the past 600 years, they have come to be lost, gradually, and now, at the present juncture, only 40 or 50 hymns are all that are left for us; and these too are somewhat truncated and have lost some of the original correctness of form; the inevitable result of errors of memory and manuscript. But out of all this, it might be within us to piece together from the hymns collected under her name, some import in relation to her personality.

Ancient Marathi poetry by the Saints, has been mainly, nay, almost entirely devotional poetry. But to Muktabai's poetry this appellation of devotional poetry would not apply. On the contrary, not to call it devotional poetry would be more befitting the temper and form of her poetry. And therefore it is, that there is seen a basic temperamental difference between her hymns and those of *Namdev, Janabai, Tukaram, Eknath* & others. Not merely this. Inspite of the resemblance her hymns bear to those of Jnaneswar him self and to those of her preceptor Nivrittinath, and inspite of her own hymns having been created under their guidence, we constantly feel Muktabai's creations to be Standing out distinctly, as a thing apart.

Truth to tell, those were days when insularity held sway and orthodoxy ruled The decree went forth **"Hands off spirituality Keep, out women and Sud-as-"** Therefore, with the sole exception of *Mahadanba*, who belonged to the महानुभव sect and therefore whose composition never reached *Muktabai, Muktabai* had no other poetess or her idea! to draw upon, She is seen creating her own poetic-world all anew, and she is felt I to be maintaining her own distinctness in a form that is eye-catching. And the more we think of it, the more, we observe this distinctiveness as being due to her unequalled individuality. Her constitution, her make-up, the very texture and quality of her mind points to this uniqueness. While we try to unravel her mind, the truths we come by are truly astonishing.

Reading *Muktabai's* verse, the very first thing that makes itself felt is the adultness of her personality. The wonder of it is that she created her poetry during the brief span of her life from 1279 A. D , the year of her birth, to her passing only ' 18 years later, in 1298 A. D. And yet, one sees in her expression, a rare under-Standing and thoughtfulness that is of surpassing excellence. The power of the intuitive knowledge supporting her temperament is felt, in line after line and word after word. In her hymns she seems to be talking with tremendous self-confidence and authority, in words pregnant with meaning and manifesting momentous experience. That is the reason why her hymns, though essentially her spiritual wealth, take on the status of philosophical disquisition. The mood of self-confidence is unmistakable in the following expression :—

Unwearingly on the Path is Muktai,
Proof of Liberation is Muktai,
The Conscious Self is Muktai,
The Symbol of dispassion is Muktai,
Raised has she the banner of Beatitude,
And liberated for ever is Muktai.

The overflowing confidence that seems to be determining the tenor of her poetry is evident from this utterance, Her poetry is the result of her experience of Power born of her Self-Knowledge and her central sincerity.

Therefore, the form of her poetry, takes shape on the uttermost heights of the stable planes of soul-experience. There we do not meet with any account of her journey towards the spirit, nor do we see emotional forms or thought-forms jn their multiplicity. That is precisely why her every hymn is an unalloyed expression of her very highest spiritual experience. It is not a physical, mental or reflective reaction of her experience. A sense - transcending experience seeks expression in her hymns. "Mind" too, is one of the senses, and the sixth, and therefore, she does not stop with mental reactions in her spiritual experience. She goes beyond, to realize the Spirit and thus her poetry shines Radiant and Resplendent.

Muktai seems always immersed in that over-mental state to which one can attain only after endless austerity, mind-control and sense-control. The personality that reveals itself is therefore that of an adept, and a Yogini! While reading her poetry what we constantly feel is her certitude Nowhere is seen a state of doubt and disbelief. For she is no longer a neophyte. In the lives of saints we frequently come across instances where they pass through a period of doubt and darkness, concerning the state of equality they have reached.

But such is not Muktai- The stature of Muktai that reveals itself is one of Sainthood from the very beginning. Nowhere is discerned a condition or state of doubt. Unlike Tukaram who wails, "Conflict filled are our days and nights" and again unlike Namdev who calls out in dire distress **"Imposter thou art O Lord!"**, or again unlike Janabai, who sorrowing, seeks satisfaction in her outburst: **"Hide thou mayest, but where will thou hide thy Name? Thy power is in keeping of us, thy devotees ".**

Muktabai unlike any of these towering souls, is at no time battling with her emotions and feelings in her onward march. We do not see in Muktabai the step by step formation, or stage by stage development, of the spiritual life, as manifested in the life of *Namdev, Tukaram* and *Janabai.* That gradation of growth is not found here, That is why Muktabai's hymns are not an autobiography of her spiritual life. She seems to have gone beyond the condition of observing happiness or sorrow of the transcendental state from the terrestrial standpoint. What we see of Muktabai through her hymns is a sudden flowering of her full stature. She bursts on us as a born Sage, very much like a flower suddenly blossoming where there was no bud !

Her form of expression is "Like the sky enveloping all there is", and so Muktabai's poetry is not merely sentimental poetry. Having reached the sheer heights of wisdom she attained the skill of looking at existence dispassionately, rendering her emotions or sentiments pointless. It is no longer sentimental poetry and therefore, no longer devotional poetry !

It is somewhat difficult to understand Muktabai's poetry without first knowing the fundamental difference between spiritual realization and the devotional temper. Hers is not devotional composition and the answer to how this is inevitably what it is is to be found in her personality. Muktabai is Sage and in her state of wisdom, devotion of the Formless Divine takes precedence over devotion of the God-head with Form. She is deeply conscious of this spiritual truth. She has gone beyond the devotional path of the Form. MaMabai expresses it thus:—

All Form is forever permeated by the Formless,
Shape it has none, but enveloped in Maya,
the devotee does Form endow,
the all-pervading Boundless, THAT is within.
Form, the Bed-stead,
And Formless, the Bed, Reposes there the Lord
What doings are these that make Days Moonlit,
And wakefulness merge into oneness with Sleep !

Again she asks :— "What will you See when you are yourself not there to see"? She further says "Muktai is the very spirit, dispassion is the sign, beginning to end ". Her burning; desirelessness is expressed in her hymns. In the hymns of the other Saints, we come across a variety of mental surges. There occur a description of the Gods, hymns of supplications, of pride and pigue, of quarrels of Love with the God-head, description of the pangs and sufferings of the pilgrim on the path, of the feeling of nearness to God, of the importance of associating with Saints and the wise, of the glory of God Vithala and Pandhary; and a variety of Such themes. All these lend themselves to classification of their hymns. But in the hymns of Muktai such variegation is nowhere evident. Her hymns are a spectacle of an almost entirely lone expression of a single theme.

Realizing the inadequacy of the worship of the Form of the Divine, we see in her hymns not so much passion for Vithal Bhakti as a solid self-realization born of self-enquiry, revealing an unparalleled robustness of temperament. No emotional fervour, no room for a maudlin devotion. She shows great strength in joyously beholding her luminous experience because She has a peerless understanding.

Skyward soared the Ant and flew high and wide
And the Sun it engulfed,
And what wonder of wonders, a
barren-woman brought forth a son !
And the fly delivered of a vulture !
Muktai saw and laughed !

This single hymn gives an insight into her personality and spiritual greatness. When she speaks of having had the experience of pervading the whole world and yet exceeding it, she has achieved the impossible. But she is not astonished, nor does She thrill to it. What unfolds is a vast and unbounded comprehension, and a smile that comprehends. This self-realization and self-finding of the smiling Muktai must be considered unique And since almost all her poetry has sprung from this very state of hers, her hymns are at once grave, forceful and serene. They indicate Supreme Peace and Quietude. Always self-controlled, never agitated or unstable, she is "Unwearingly on the Path", with mind forever free. With blazing dispassion she says **"Muktai exceeding duality; the infinite entirely she perceives"** Here there is not that emotional upsurge of a Tukaram when he loses himself and dances with joy in mad abandon and sings **"Hallelujah"**, what stupendous Riches ! the Ocean has come to meet the stream ". Muktabai knows no such impetuousness. There are no mental formations and so she cannot like Janabai cry out in furious grief:-

" Vithia, Vithia, you brat of the primeval Mava, you lie Death; time bewails you. "

Such vehemence is absent Muktabai's expression, which is remarkable for its tremendous depth and boundless expanse. What is more there is an indivisibility between her personality and its expression.

Ornamentation and floweriness of language in her poetry there is none. Her word-artistry has a messured neatness. She dose not, like Jnaneshwar, feel the need for an aesthetic sensibility in order to cast the truths of spiritual life in goodly moulds. Her hymns, therefore, take on a severe boreness. She dose not pledge herself like Jnaneshwar "I will speak and speaking, will reveal the force of the formless and will make the senses experience the supra-sensuous" On the contrary, words have a very subordinate place with her and unlike *Tukaram* who says "Words are our wealth" she is not influenced by them, because her poetry does not spring from an ardent social sen;i-bility. The poetry of Namdev and Tukaram is a self-expression that is society-oriented and therefore lucidity and directness that is the hall-mark of their poetry has also undergone a certain elaboration in order to stamp their experience on the social conscience. In certain places in the poetry of Jnaneswar, an audience was implicit. The touch of social-edification was an inevitable part of his poetry. *Namdev* and *Janabai* openly proclaim. **"Dancing in deep devotion, shall we light the lamp of knowledge on this earth."** Here there is a place for History, Legend, Pagiography and devotion to the form of the Divine. Bu *Muktabai's* hymns are not of this order not of the order of these social educators.' That does not agree with the matrix of her experience. One never sees her straining to create, even when emptied of experience. Examples are found in' the poetry of *Namdev* and *Janabai*, where perception of experience there is, but there is also poetry illustrative legend and history.

There is a difference between *Janabai* who says " **I am a heap of ignorance and so have come to your feet"** and again **"You brought me forth, where will you go abandoning me?"** and Muklabai who speaks in authoritative and unfaltering tones that know nothing of wordly lite and express only the supreme experience. Even while singing, **"The Lord is the only wealth in our house,"** Muktai says, **"The supreme exceeds the gross, the formless overspreads the form."** She has strength of withstanding without tremour, the "Ringing of the Anahata" and say, **"Muktai saw the Lord and laughed."**

A similar experience leaves Janaba1 astonished and fearful. "I see a stupen dous blue flame shining before my eyes It is indescibable. I cannot bear it and have to shut my eyes " she sa>s.

We often feel that Muktabai's personality does not take after any known form or pattern, while Janabai admits that she had the vision of the Lord due to her associai' tion with Namdev.

Muktabai shows a remarkable introversion, an inner look, and she even gives the mpression of having forgotten het' womanliness.

It would be inadequate to describe her spiritual experience as thought-experience. Both feeling and thought become useless beyond a certain stage. Experience grasped by the intellect, helped by logic and inference is not spiritual experience. It is "Experience O' spiritual wisdom" that was *Muktabai's*. That seems to be the measure of the greatness which even Yogi Changdev had to recognize, Changdev had practised severe austerities and had lived a phenomenal 1400 years. He accepted her as his Guru. The lullaby Muktai sings to put Changdev to "Yoga -Nidra," is remarkable for its content. Muktai plays the Mother to Changdev and perhaps for the first time, her femininely has found its metier.

The Sadhak, the aspirant, has to transend the vita! and mental, and reach the uttermost vastness and wideness. To be immersed in this state for long periods is to be in " Yoga Nidra ", the Supreme State of contemplation, the state beyond waking and deep sleep, a state of " Turiya ".

Ordinary sleep is gross and ignorant, whereas "Yoga Nidra" is illumined and (horn of its darkness. In the former it is (he darkness following sunset, while in the latter it is the sunshine of wisdom dispelling the darkness of ignorance. For the Yogi immersed in this state, the world does not exist. The world of Maya disappears completely. Such is the beautiful and yet paradoxical description of this I sleep ".

Muktabai came to be the Guru of Namdev. She bestowed on him the knowledge of the Supreme. Namdev refers to to Muktai as a forceful personality. The Otherwise mild and placid and unmoved Muktai, thunders at those ignorant of the world of the Spirit. The true Formless and qualityless Divine was unfamiliar to Namdev. **"The God-Head is my companion and I hold converse with Him"**, boasted Namdev. **"I am in constant nearness of God. Are these four ?"** he asked Muktai and the three brothers, when they visited him. At this show of haughtiness of Namdev, Muktai slashed out In admonition of Namdev.

"You boast of unbroken propinquity to God,

And yet your pride is not shaken off ! Subject to honour and shame and promoting hate,

You need a lamp in Day-light ! Standing under the wish-fulfilling-tree, Wherfore the begging-bowl still in your hand?"

Muktabai's forthrightness found full expression, when Namdev could not bring Himself to offer obeisance to Muktai even I at the behest of none other than Nivrithi his own Master. She says, "What if you have become a devotee of the Lord ?

The Inner-Refuge is beyond your ken,
Never have you turned your gaze spirit-ward,
What use your Goldly talk till then?
Your Self you never found,
I-ness has you in its iron-grip,
Yet unmindful of your own failure,
You question our roots ! "

Muktai appears to have been conversant with Hat-voga. Namdev mentions that Muktabai made use of Kundalini Shakii, the Serpent Power. Once when, in an assembly of saints, Saint Corona was testing the other Saints, he said of Mnktabai, **"The life-giving nectar is gushing up."** When it came to *Namdeva's* turn to be tested by Goroba, and potter that he was, he tapped Namdev on the head, much like testing an earthen pot, and returned his laconic verdict, "The pot is still unbaked, obviously referring to Nambeva's spiritual immaturity. Namdev grieved by this dishonour, invokes God to protect him. *Namdev's* utterance is worth noting.

"This little stripling of a Muktai,
Has brought ruination to great Saints,
Her talk of holding the universe within her.
Seems to me so much heresy.

"And yet at a later stage, Namdev becomes a disciple of *Muktabai* and *Jnaneshwar* and sings their praise !

No study of *Muktabai* can be complete without a study of her **"Hymns of the the Hut"**. In doing so, the background of her life needs to be understood.

Vithalpant, her father, who had lour Children, had at the behest of his Guru, re-entered family life and became a householder, after he had been a Sannyasi, a monk. The four children were born after his re-entry into family life. The Brahmins of the times took umbrage at this and stigmatised them as **"Sannyasi's children"** and the poor children were literally thrown out on the streets, homeless. Once when Jnaneshwar, distressed at the general opprobrium, shut himself up in his hut, and nothing would bring him out, the **"Wise"** Muktabai sings to him what have come to be known as the **"Hymns of the Hut."**

Muktabai, Jnaneshwar's younger sister, sings to her elder brother these words of wisdom !

"The Yogi pure in heart bears the guilt of men,
Word-shafts that pierce are counsel to the Saint,
Disturibing Primeval Brahma rose disporting Maya,
Root out Maya, only then will the universe Brahma become,
Know this entirely and only then be a Saint.
He that wants a saint to be, must suffer vile abuse,
Therefore, dispel distress and wrath,

O, *Jnaneshwar* ! Open the hut. "Great words these, they come with ' telling effect. Not so much emotional appeal, as priceless counsel of wisdom and perfection. No trace of worldly joys and sorrows no self-pity. Only a state of uncommon poise. Once she tells **Jnaneshwar**.

" Spiritual Discipline we shape our own,
Buy it we cannot,
Who shall teach whom ?
World's purpose to fathom shall be
Thy Quest. "

That is *Muktai*. That is her word. That is her poetry. She puts the stamp and seal of her unequalled *Guruhood* as She poses the question and asks **"Who shall teach whom ?"**

As we read this and gather its full import, tears well-up in our eyes. Only once, perhaps, she has given way to emotion, but never again.

After her passing, Namdev, overwhelmed with grief, bewailed :-

"Gone is my wise Muktai, my guide my Master. Muktai ! Who will now expound those profound Truths ?

"Muktai, Saints everywhere are sobbing"

Only Muktai's poetry ends but not Muktai.

Our Highest Ideal

Our only pursuit should be to follow the will of God and meditate on Him. If we just do this, I think, He will come to our help in all circumstances. So long as we are serving God, we are immortal. Our lives are in the custody of God. We may throw away our mortal coil when He wills. We cannot die so long as He wants us to serve Him.

- Shri Gurudev : Letters.

◆

By practising Sadhana for over 50 years, Shri Gurudev showed to the world, full of distress and miseries, that meditation alone is the easiest and the surest way of attainment of God-realisation and spiritual happiness. The essential requisites are the cultivation of moral values and elimination of vices and bad qualities, coupled with God-Love and God-Devotion and satsang before spiritual life could be fully realised.

- ACPR:
Silver Jubilee Souvenir P.373

Activities of ACPR

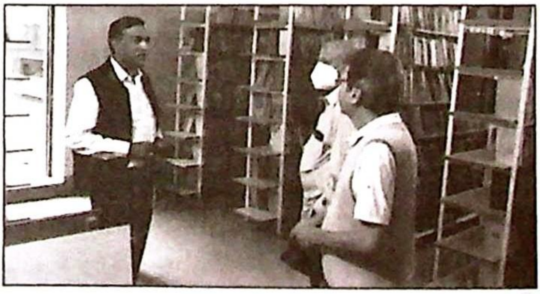
3rd July 2021 : The Jayanti of Revered Gurudev Dr. R.D. Ranade was observed at Gurudev Mandir with devotion. The devotees assembled in a considerable number. Bhajan was performed, the programme ended with Arati. Shri R.G. Jakati conducted the programme.

23rd July 2021: Gurupoornima was celebrated.

The Active associates and the students of the Gurudev Granthalaya/Rotary Study Circle assembled and recited prayers seeking the blessings of Guru to lead our life.

17th July 2021: Visit of Rotary office bearers to ACPR and Rotary Study Circle. Dr. K.M. Keluskar Past President and Shri Milind Patankar President of Rotary club of Belguam, visited the library and offered floral reverence to Shri Gurudevs' portrait. They had a fruitful interaction with ACPR's Hon. Secretary Shri. Maruti B. Zirali and other Trustees.

Shri Bhimsen Zirali
Engineer, Unique
Associates Belagavi
Presenting Floral Welcome
to the visiting dignitaries of
Rotary Club, Belgaum



Adv. Shri Maruti B. Zirali
Hon. Secretary of ACPR
briefing about the activities
of Library to the Rotary
Office Bearers at ACPR

Book Release Function at Athani

By the gracious hands of

H.H. Shri. Siddeshwara Mahaswamiji.

on 24-08-2021

A milestone event in the history of Academy of Comparative Philosophy and Religion has happened on 24 the August 2021 at Jadhavji Education Society, Athani.

A sacred book titled "Shri.Gurudev Dr.R.D.Ranade" a factual record on the life and teachings of Shri.Gurudev, published by ACPR (reprint) was released. The book in English is authored by Shri.Manohar S.Deshpande (Popularly known as Manohar Pant Deshpande) the revered disciple of Shri. Gurudev. Athani is the place where the author has spent his fruitful years of life as an educationist and the greatest contributor to the spiritual literature of Shri.Gurudev's mission. He hails from Samburgi village near Athani and he surrendered his life at the feet of Shri.Gurudev.

The place of the release is equally important. The J.E.Society is co-founded by Shri Manohar Pant and he served the institution as its Head Master. While in service and after retirement he rendered relentless services at the feet of Shri.Gurudev in writing very many books on Shri.Gurudev's philosophy in English and Kannada. He also served Shri.Gurudev while publishing the greatest works of Shri.Gurudev namely Pathway to God in Hindi/Kannada literatures and also Maharashtra Mysticism.

As a culmination of one of the greatest spiritual events, the *'wandering God'* H.H.Shri.Siddheshwar Mahaswamiji of Jnana Yogashram Vijayapura, graced the event by releasing the book.

The venue of the function Dr.R.H.Kulkarni Auditorium at J.E.Society is also a sacred seat of education in the area. The function was well attended with a crowd of thousand three hundred people from cross sections of the society, specially spiritual and literary personalities. The function was graced by Shri.Kaivalyanand Swamiji of Shivanand Mutt, Gadag and Shri.Basaveshwar Swamiji of Ainapur. Shri.R.G.Jakati, Joint-Secretary, ACPR, Shri.Subramanya Bhat, Vice-Chairman, ACPR, Belagavi, Mr.Bhimsen Zirali, Engineer and ACPR staff attended.

Shri.L.A.Kulkarni, Shri.R.A.Kulkarni, Shri. Nachiket Kathawate, Shri.Anandrao Deshpande, Shri.Prakash Mahajan and others were also present.

Dr.Ram B. Kulkarni Executive President J.E.Society Athani, was the special invitee Shri.Aravindraoji Deshpande, ex-Chairman and Prantha Sahasangha Chalak of RSS presided over the function Adv.Maruti B.Zirali Hon.Secretary, ACPR, Belagavi was specially invited for the function.

The God pleasing services of Shri.Aravindaraoji Deshpande, Ex-Chairman and director of J.E.Society and Shri.Sandeep Sangoram, Joint-Secretary, J.E.Society, the Grandson of K.D.Sangoram in organizing this function is an ever remembering event.

Shri.Ram B.Kulkarni welcomed the dignitaries and the gathering Adv.Maruti B.Zirali spoke on the occasion and recalled the memories of great disciples of Shri.Gurudev, Shri.K.D.Sangoram, Shri.Manoharpanth Deshpande and Shri.R.P.Kulkarni. The trio hails from Athani. He acquainted the august house with the recent efforts of spiritual congregation at the place of Shri.K.D.Sangoram and revival of old memories of the great personalities. He also narrated the activities of ACPR and briefed the gathering about the importance of book and its releasing by H.H.Shri.Siddheshwar Mahaswamiji.

Shri.Siddeshwar Mahaswamiji in his "Asheervachana" spoke and appreciated the work of bringing out the books of great spiritual thinker and making it to reach the common readers. His Holiness explained how the "Samanvaya Siddhanta" is unique. It is not only a thearum, it is "Samanvaya Darshana". It is the synthesis of both spiritual and material life, synthesis of all the theories about the God and ultimate reality. He also explained the mesmerizing language and style of Shri.Gurudev's writings. He said, "The writings of Gurudev is like a flow of calm River and anybody can enjoy the bliss in it. The narrations of Shri.Gurudev is nothing but a true picture of what is God head and the truth". The title "Gurudev" is bestowed upon him from the bottom of the heart of people. It is not just a credential given. His Holiness also observed the quality of writing of the author of the book Shri.M.S.Deshpande. He recalled the humble and pleasing nature of Shri.M.S.Deshpande and also said that the characteristics of a self realized person was visible in his personality". On the whole the words of His Holiness is one of the greatest virtual commentary on Shri.Gurudev and his writings in the recent past.

Shri.Aravindaraoji Deshpande giving his presidential address said "Athani is a sacred place where God realized persons like Shri.Murughendra Shivayogiji, M.S.Deshpande, K.D.Sangoram and others have spent their life here". He also narrated the importance of the book released and said that book gives a realistic picture of great personality of Shri.Gurudev.

Adv. Shri B.L. Patil President Vimochana Samstha Athani, was honoured on the occasion for his yomen services towards the upliftment of downtrodden Devadases and their rehabilitation.

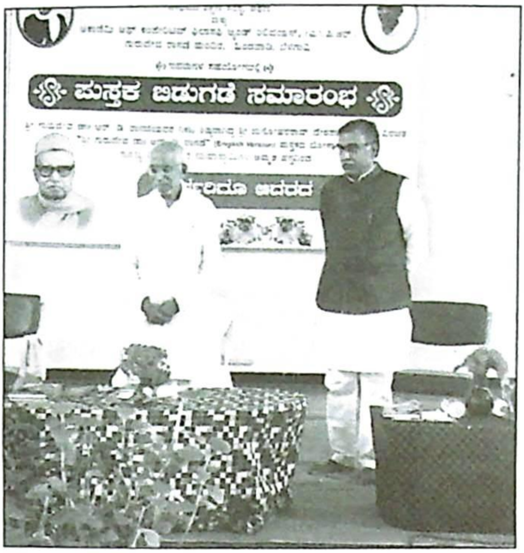
Shri Gurudev's portrait and along with set of latest publications was gifted to Jadhavji Education Society in the function by ACPR, Belagavi as a sacred memory of ACPR.

Shri.Sandeep Sangoram proposed a vote of thanks. The function ended with Vedic hymns. The program was conducted by Dr.Priyamvada Aneppanavar and Archana Patil anchored the ceremony.

Photo Gallery of Book Release Function....

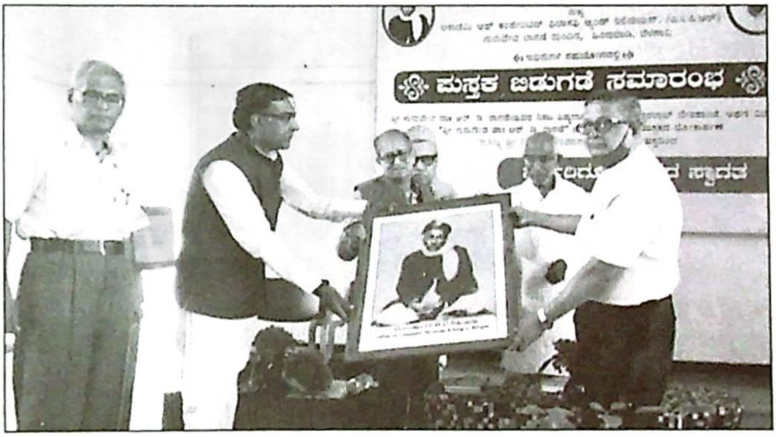
ಪುಸ್ತಕ ಬಿಡುಗಡೆ ಸಮಾರಂಭ

H.H. Shri Siddheshwar Maha Swamiji of Jnana Yogashrama Vijayapur releasing the book "Shri Gurudev Dr. R.D. Ranade" by his gracious hands. L to R. Dr. Ram B. Kulkarni, President J.E Education Society, Shri Arvindraoji Deshpande Past President J.E. Education Society and Saha Sangha Sanchalak Karnataka Uttar Prant, H.H. Swamiji and Adv. Shri Maruti B. Zirali Hon. Secretary ACPR Belagavi are seen on dias.



Adv. Shri Maruti B. Zirali Hon. Secretary ACPR Belagavi with H.H. Shri Siddheshwar Maha Swamiji of Jnana Yogashrama Vijayapur.

R.H. Kulkarni Auditorium, J.E. Society, Athani on 24th August, 2021



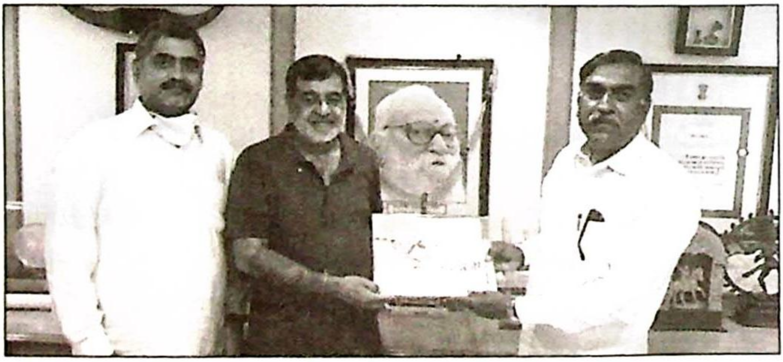
Shri Gurudev's portrait and a set of latest publications gifted to were Jadhavji Education Society by ACPR, as a sacred memory by Shri R.G. Jakati Jt. Secretary, Adv. Shri Maruti B. Zirali Hon. Secretary, Dr. Ram B. Kulkarni, President J.E Education Society, Shri Arvindraoji Deshpande Director J.E. Education Society received the memento in the Holy presence of **H.H. Shri Siddheshwar Maha Swamiji** on 24th August, 2021 at Athani

A cross section of audience at the Book Release Function at R.H. Kulkarni Auditorium, J.E. Society, Athani on 24th August, 2021

Visit of Adv. Shri M.B. Zirali Hon. Sec. of ACPR to Deenadayala Research Institute New Delhi

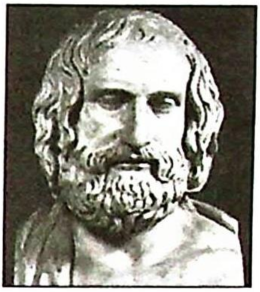
27-8-2021 : Shri Maruti B. Zirali Hon. Secretary ACPR paid a visit to the "Deenadayala Upadhyaya Research Institute New Delhi." Shri Atulji Jain Secretary of the centre extended warm welcome to the ACPR Secretary. Shri Jainji had visited ACPR in the previous year and delivered a lecture. He was very much appreciating the activities of ACPR and also presented a book on the great RSS Leader Shri Nanaji Deshmukh to Shri Maruti B. Zirali.

Shri Maruti Zirali informed him about the latest activities carried out by ACPR. They discussed about the ensuring centenary of ACPR in 2024 and the effort to make the Central Government to take up the celebration and he assured all possible co-operation in this regard. He was invited to visit ACPR again and he assured.



Shri Atulji Jain presenting Book "Rashtra Rishi Nanaji Deshmukh" to Shri Maruti B. Zirali Hon. Secretary ACPR, Shri Amitabh Vashishta, General Manager Deenadayala Upadhyaya Research Institute New Delhi.

Great Thinkers and Philosophers of the World-4



Anaxagoras- 500 BCE - 428 BCE- was an ancient Greek Pre-Socratic philosopher who developed theories on the substance and the formation of the universe. He was born in Clazomenae, Circa (modern Turkey) in 500 BCE into an aristocratic family. He later moved to Athens , Greece in order to pursue philosophy. In fact he may be considered as the first person to study philosophy as its own discipline in Athens. His philosophy influenced several thinkers in Athens, including Pericles, the leader and politician, Euripides, the dramatist and Aristophanes, the comic playwright

Like other Pre-Socratic philosophers of his time Anaxagoras chose to interpret the world through a lens of science, observation and logic instead of through traditional Greek mythology. He was convinced of atheism and exiled from Athens. While many rejected his ideas as dangerous , he helped start the trend of philosophical thought in Athens that would be carried on by major thinkers like Plato and Aristotle. Anaxagoras wrote perhaps one book, but we have only fragments of his writings. Later philosophers like Plato and Aristotle also discussed the philosophy of Anaxagoras and as such shed some light on this figure as well. He seemed to have discussed : 1 .substance of the universe, 2.the formation of the universe 3. explanation of natural phenomenon.

According to him the world is made up of very diverse objects. He put forth the theories that there are infinite fundamental physical substances that combine in unique ways to construct this diversity we see. But he never listed these substances.

1.A. He opined that there is no becoming and no passing away- the fundamentals substances always existed. Nothing can ever be truly created from nothing and likewise nothing ever truly goes out of existence, eg., when people dies, they do not truly cease to exist. Instead, the fundamental substance that composed them simply separate.

B. Everything is everything- that all the fundamental substances are inextricably intertwined. As such we can never find one of these fundamental substances in its purity eg., when green, yellow, blue paints are smeared we can never precisely separate them again.

C. His Principle of predominance states that a thing's appearance is determined by whatever fundamental substance dominate that thing's make up. eg., if more green is mixed in a paint it will look green. However the remnant colours will also be there., even if they are infinitesimally small, nothing can go out of existence.

2. **Formation of the Universe-** He says that the universe began as a sort of blob of all these fundamental substances. At some point NOUS literally began rotating this massive blob of fundamental substances. This rotation caused the fundamental substances to interact in certain ways, thus crating all physical things. Nous is the cause of all motion, and Nous currently maintains this rotation. Similar to the human mind Nous is the rational force that organized and still organizes the whole world.

To be continued....

◆

ANNOUNCEMENT

Annual/life time members of Pathway to God are requested to inform ACPR's office their date of subscription and address for updating the list of subscribers.

- Editorial Board

Book Review-14

SAINT
SHIVALINGAVVA

Title of the Book- ShivasharaneShree Shivalingavva Charitre
Mattu Sadhan Sopan (Kannada)
Name of the Author: R.P. Kulkarni
Publishers - Academy of Comparative Philosophy & Religion, Belagavi
Edition : 2nd Edition. Total No. of Pages X+122
Year of Publication : 06-06-2020
Price : Rs. 250/-

This book, in Kannada, under review released at ACPR on 28-11-2020 is a life sketch of Shivasharane Sant Shivalingavva. She is considered as one of the precious jewels of ' Swaroop Sampradaya'. The present book holds a mirror to the achievements of a woman saint rising above the social and family bondage of the time. It shows how even a woman labeled as the weaker sex, with the help of a Guru and his grace can uplift herself and render the social service. She was the youngest among the siblings born to Rachappa and Basawa of Jatt.

Describing the early life, marriage, the calamities due to the death of her son, daughter, husband , the author narrates how Shivalingavva was led to the spiritual sadhana. Her brother Madivalappa, nephew Pavadayya and niece Murigewa helped her in her material as well as spiritual life. At a very early age Shivalingavva was given the Nama by Maharaj of Umadi and it was because of her Guru's advice that she agreed to enter into the married life with Karibasayya of Umrani.

The book reads as a novel highlighting Shree Shivalingawa's devotion toward her Gurus. Her reverence to Shri Gurudev Ranade, her spiritual discourses, with Dasbodha as the basis, her compositions of verses in Kannada and Marathi .She left her mortal frame in 1930.

The book presents a pen picture of her spiritual experiences, spiritual discipline, total surrender to her Guru . There is her portrait and Samadhi at Jatt.

The book ranks as one of the rare works on women saints.

Written in lucid Kannada it makes a good, insightful reading albeit it lacks in-depth contents.

- Editor

OBITUARY

Dr. G. N. Kundargi

(March,1927. ----- 2nd May 2021, Bengaluru).

We deeply mourn the sad demise of Prof. Gundacharya Kundargi - the brilliant son of Narayanacharya and Rangubai. He took his M.A.(Philosophy) in First Class and Ph.D. from Southern Illinois University, Carbondale, U.S.

As a Professor of Philosophy in Canara College – Kumta, Parle College-Mumbai, Chougule College – Madagaon, P.G. Center - Panjim and then as Head of the Department of Philosophy - Mysore University (till his retirement in 1997) his record has been very distinguishable. After his retirement, Prof.Kundargi was awarded D.Lit. in 1999 by Dr.B.R. Ambedkar University, Agra for his thesis, 'The Philosophy of R.D.Ranade'.

Dr. Kundargi was influenced by the writings of luminaries like Prof.R.D.Ranade, Tilak, Tagore, Swami Vivekananda. He received blessings from spiritual leaders like Sri Sri Satyam Teertha - Uttaradi Muth, Sri Sri Vishweshwar Teertha-Pejavar Muth. On quite a few occasions, he took part in the functions held at A.C.P.R. Belagavi.

Philosophy of Ranade, Philosophy of Madhvacharya, Spiritual approach to Philosophy, Text of Nyaya Sudha and many other works have emerged from the pen of Dr. Kundargi. He has contributed a number of articles to leading journals like 'Pathway to God'.

We pay homage to the departed soul. May his soul rest in peace.

The Editor.

* * *

Academy of Comparative Philosophy & Religion,
Hindwadi, Belagavi-590011. Ph.: (0831)2467231 M-9972174330
Email-info@acprbgm.org

ACPR Publications

SL No	Name of the Book/Journal	Author	Price	Year
1	Thus Spake Gurudev-2nd Edn.	M.S. Deshpande	40/-	2011
2	The Glimpses of Shri Gurudev Ranade (2nd Edition)	Prof. B.R.kulkarni	300/-	2019
3	Validity & Value of Religions	Seminar Proceedings	50/-	1968
4	Problem of Evil	Seminar Proceedings	50/-	1969
5	The Doctrine of God	Seminar Proceedings	50/-	1970
6	Religion in the changing World (The Predicament of Man)	Dr. P. Nagaraja Rao.	60/-	1971
7	God Realisation, Sadhana & Effects	Seminar Proceedings	80/-	1972
8	Haridas as of Karnataka	Dr. G. S.Srinivasan	30/-	1972
9	Bhagawata Purana	Prof. Aravind Basu	70/-	1973
10	Summum Bonum of Life	Seminar Proceedings	40/-	1974
11	Moral Trends since Independence	Seminar Proceedings	40/-	1976
12	Silver Jubilee Souvenir Vol. I Pillars of Sri Gurudev's Samprad & Heart-Homages to Sri Gurude	K. D. Sangoram M. S. Deshpande	100/-	1978
13	Silver Jubilee Souvenir Vol. II (Gurudev's Philosophy of God Realisation)	K. D. Sangoram M. S. Deshpande	60/-	1980
14	The Mystical Search for the Absolute	Motilal Pandit	100/-	1990
15	God, World, & Soul	Sri Siddheshwar Swamiji	60/-	1990
16	Shri. Krishna's Role in the Mahabharata	K.S. Narayan Acharya	40/-	1992
17	"Greek Quotations" in the books of Prof. R.D.Ranade**	Eds. : Dr. N.V. Kulkarni &Dr. H.D. Kopardekar	100/-	2011
18	Philosophy of Hindus and its relevance to World Peace** (Hindi and English Versions)	Shri. MohanjiBhagwat Sarsanghchalak, RSS.	50/-	2010
19	Philosophical & Other Essays (Reprint)	Dr.R.D. Ranade	200/-	2013
20	Shri. Aurobindo's Savitri An Apocalyptic Literature	Dr.Madhumati Kulkarni	575/-	2019
21	Nectar - Essence of the Glory Divine	Dr.Madhumati Kulkarni	636/-	2019
22	Shri.Amburao Maharaj	M.S.Deshpande	80/-	2020
23	Shri.Bhausaheb Maharaj	M.S.Deshpande	120/-	2019

To be continued...

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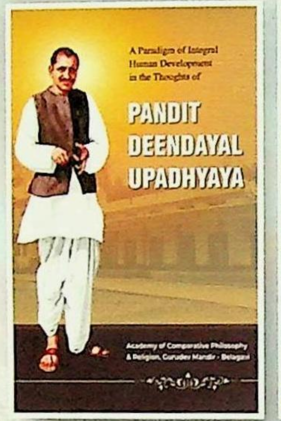
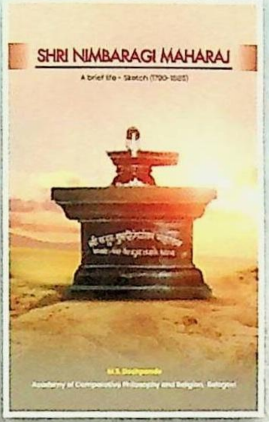

A Paradigm of Integral Human Development in the Thoughts of
PANDIT DEENDAYAL UPADHYAYA
Academy of Comparative Philosophy & Religion, Gurudev Mandir - Belagavi

Rs.500/-

Shri Gurudev
Dr. R.D.Ranade
Shri. M.S. Deshpande
Academy of Comparative Philosophy and Religion, Shri Gurudev Ranade Mandir, Hindwadi, Belgavi.

Rs.400/-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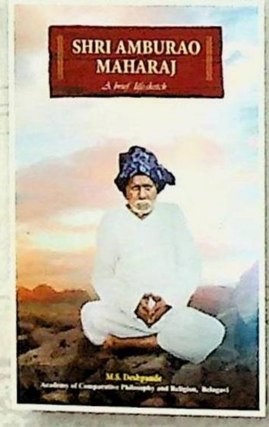
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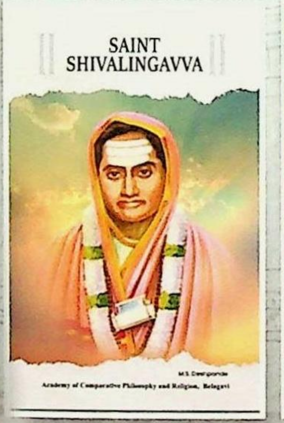
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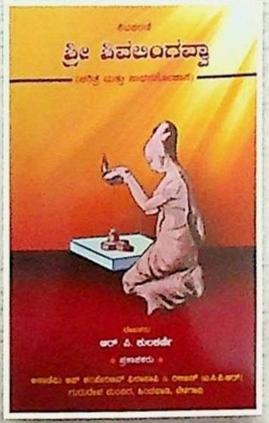

Rs.250/-